

LIFE AND LABORS

— OF —

REV. R. A. FYFE, D.D.



Walter Mills

1887



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REV. R. A. FYFE, D.D.

LIFE AND LABORS
OF
ROBERT ALEX. FYFE, D.D.,

FOUNDER AND FOR MANY YEARS PRINCIPAL
OF THE
CANADIAN LITERARY INSTITUTE,
(Now Woodstock College)

BY
J. E. WELLS, M.A.

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—TO THE—
ASSOCIATED ALUMNI AND ALUMNÆ
—OF—

WOODSTOCK COLLEGE

(FORMERLY THE CANADIAN LITERARY INSTITUTE)

MOST OF WHOM WERE EITHER FELLOW-TEACHERS,

OR

DILIGENT AND EXEMPLARY STUDENTS,

AT THE INSTITUTE

DURING THE PRINCIPALSHIP OF HIM WHOSE LIFE AND
LABORS ARE HERE COMMEMORATED,

IN MEMORY OF THE PLEASANT INTERCOURSE AND
ASSOCIATIONS OF THE PAST,

THIS LITTLE WORK IS RESPECTFULLY INSCRIBED

BY THE AUTHOR.

P R E F A C E

This little volume is the outcome of a desire which has for some years waited only opportunity to take shape as a purpose. As soon as circumstances seemed to make it possible, the work was undertaken as a labor of love. It is now sent forth, not indeed without a painful sense of its many defects, yet with confidence in its kind reception by those for whom it has been prepared, the friends and admirers of him whose life-work it records.

The writer can but express his regret that the work is not worthier of its subject, and especially that it does not contain more of those incidents of private life and social intercourse which are always of interest in memoirs of a departed friend, and which are often pleasingly illustrative of endearing traits of character. It was hoped at the outset that much material of this personal kind would be forthcoming from the correspondence and recollections of intimate friends of the deceased. This hope has been to some extent disappointed, owing partly to dimness of recollections, and the absence of records, and partly, it may be, to a dread lest in this way the sanctity of private confidence should be in some measure violated.

Notwithstanding, however, the scarcity of available material of the kind indicated, the narrative of Dr. Fyfe's superabundant labors for the denomination and the public will, it is believed, be found tolerably connected and

complete, and drawn from reliable sources. Thus the chief and most legitimate end of biography has been, it is hoped, attained. It will be found, moreover, that a large part of it has been given in the most satisfactory of all forms—the words of Dr. Fyfe himself.

It may not be amiss to allude here to an impression which, judging from certain intimations, seems to have been received by some, that both Dr. Fyfe and Mrs. Fyfe, and especially the latter, dreaded the “inevitable memoir,” and did what was possible to prevent its appearance, by destroying the papers which might be used as material. Had the writer shared this impression, a very delicate question would have arisen, as to how far such a feeling on their part should be regarded as binding and sacred. That Dr. Fyfe would, himself, have been the last person to let his modesty, or any other purely personal feeling stand in the way of anything which might promise to be of service to the cause for which he lived, is abundantly clear from his whole life-history. In any case the life of a public man, in so far as it stands related to historical events, must be held to be, to a certain extent, public property.

But, in any case, the writer is happy to say that his mind is troubled by no misgivings in regard to this matter. From a long and intimate personal acquaintance with both, he is convinced that neither Dr. Fyfe nor his wife, however their sensitiveness would have shrunk from any attempt to invade the sanctity of their own, or any other person's private affairs, would have had any objection to the kind of memoir that is attempted in these pages. Satisfactory evidence of this is afforded so far as the latter is concerned, by her careful preservation

and arrangement of the manuscripts, letters, and other papers, from which this narrative is, to a considerable extent, compiled, and which, labelled with her own hand, were left to her executors to be disposed of as they might think best. The following words, from a letter written by Dr. Fyfe himself, a few years before his death, to the son of the Rev. Mr. Gilmour, set forth clearly his own views in this matter:—

“I trust you may be able to make arrangements by which his (Rev. John Gilmour’s) life and labors may yet instruct others. It is not every man’s life that is worth remembering in public, much less worth being put on permanent record, but I think his was ; and I think a proper record of it would extend our knowledge of the grace of God ; and would help to stimulate, cheer and mellow many christian hearts.”

No better warrant could be wished for the work attempted in this volume.

With the earnest hope and prayer that the noble example it so imperfectly sets forth may prove helpful to many earnest workers, and devout seekers after truth ; this little book is submitted to the former students of the Institute, to the many personal friends of the departed, to the members and adherents of the Baptist Churches of Ontario and Quebec, and to the Christian public.



INTRODUCTION.

SEVEN years have now passed away since Dr. Fyfe entered into his rest. These have been years of marked progress in the denomination in which he was so long a leader, and in the educational work to which his best years and energies were consecrated. One of those who were his fellow-workers in that chosen sphere has already followed him to the world of untiring service. Of the rest, several are scattered abroad in various new fields of toil, while others are still devotedly carrying on the work which he so well planned and so nobly begun. That work has, in this short period, undergone a degree of development exceeding the most sanguine expectations he could have cherished ten years ago. Other men, good and true, have not only entered into his labors, but have been enabled to broaden their scope, enlarge their aim, and multiply their appliances. The rill of private munificence which so often gladdened his heart and strengthened his hands has expanded into a broad and still broadening river. The school whose foundations he laid with a wisdom and foresight which future generations will appreciate even better than the present, and whose structure he reared with an intensity of toil, anxiety and self-sacrificing zeal which, there can be little doubt, materially shortened his days, has already become

two vigorous and flourishing colleges, working on different lines, but each making its influence felt throughout the land. And now, such is the fertility of noble ideas and endeavors, there is good reason to hope that we shall shortly see the uprising of a third, on a yet broader foundation, to fill a space unoccupied by either. Such an institution is still needed in the interests of the Denomination and the cause of Christian culture, and when once established we may well hope to see it, by virtue of the larger sphere of its operations and the wider sweep of its influence, not only complement their work, but eventually even surpass them both in its usefulness as a beneficent and permanent educational force. Such a consummation would have delighted the soul of Dr. Fyfe, could he have lived to see it. Who that believes in another and higher life can doubt that it will still be his in the company of the principalities and powers in the heavenly places, to whom is being "made known, through the Church, the greatly diversified wisdom of God," to watch over and rejoice in this great development of his life-work?

It is evident, then, that there is little cause to fear the failure of the grand enterprise to which and for which our departed brother gave his life. Why then, some may be ready to ask, should we now, after the lapse of years, go back to review the unfinished work of that vanished life? What matters it if even the name of the first master workman should be forgotten, so long as the work goes bravely on? The spirit of the time cries "Forward, ever forward!" The men of action who are pressing on in all parts of the widening field occupied by the Baptists are too busy to have either time or inclination for look-

ing backward. Their hands are to the plough, their eyes on the yet distant goal. They naturally, almost necessarily, forget the things that are behind. Had the story of Dr. Fyfe's life and labors been put on record immediately after his decease, it might, no doubt, have been not only gratifying to his friends but profitable to many. But now, when we have so ample evidence that the stimulus to be derived from his example is no longer needed to urge on the educational work of the denomination, many, even of his warmest admirers, may think that the progress and perfection of that work are the best, perhaps now the only needful tribute to the memory of its founder.

There is much force in these considerations, and, were the question simply one of tribute to the memory of the departed, they might, perhaps, be conclusive. That they are not conclusive in the minds of many has, however, been made abundantly clear to the writer by the kindly interest that has been taken in his project since it was announced. What is the best time for bringing out a biography is a question the answer to which depends largely upon the character of that biography and the ends it is designed to serve. If the chief aim is to glorify the dead, it is clear that the record of the deeds cannot follow too closely upon the completion of the career. There is that in the passing away of a busy and useful life which acts powerfully upon the imagination as well as upon the sympathies. Amidst the excitement and passionate grief of the moment, the faults and frailties of the departed are forgotten, and his talents and virtues magnified, often into dimensions almost superhuman. A striking illustration has just now been

given in the case of the Ex-President of the United States. No one can doubt that first his business misfortunes and then the tragic details of suffering patiently borne and slow-coming death bravely met, had a large share in kindling the popular enthusiasm which has finally enshrined him amongst the demi-gods of the Republic, and paid him almost more than mortal honors. Seven years hence, when the impulse of hero-worship shall have passed away, a calmer and juster estimate of the man and his deeds will be formed, though it may remain for another generation to assign him his true place in history.

If, again, the aim of a posthumous biography is to gratify the curiosity of the living by laying bare to the gaze of the public the sacred privacy of the home and the individual life, the effect will be vastly greater when the unveiling process takes place while the closing scenes are still fresh in the popular memory. Of this, too, we have lately had a striking and somewhat deplorable instance, the result being that one who had long been revered as a prince and seer amongst literary men, had the sancity of his private life so ruthlessly invaded, and the faults of his personal disposition so pitilessly laid bare, that the prominent features of the popular hero became almost lost under the process in those of the dyspeptic grumbler and petty domestic tyrant. Carlyle, too, will find his true place in history, but had his manuscripts been left in the desk for even less than the nine years the Roman satirist recommends for the would-be poet, the popular appetite would have lost its edge, and many of those pitiful details would probably never have seen the light.

But biography has surely a higher mission than either to gratify the curiosity of the living, or exalt the memory of the dead. It can matter little to the departed what honors survivors pay to their memories. We cannot but think sometimes that if those who have passed within the veil and entered upon the holier service of the upper sanctuary are permitted to retain their interest in the persons and things left behind, and to watch with purified vision the march of events in the familiar spheres, they must often be strangely moved by the exaggerated and distorted views of themselves and their works, which are presented to the public under the name of biography. The true mission of biography is to serve, not the dead, but the living. It is greatly wise to take counsel with departed worthies, to study the lessons of their lives, and to hold up to emulation whatever was noble in their conduct or spirit. Biography, no less than history, is philosophy teaching by example. The value of the lesson will always be in exact proportion to its fidelity to truth. This being so, it will ordinarily be found better to defer its production until the force of those strong emotions which becloud the perception and warp the judgment has spent itself, and the task can be approached dispassionately. Not least among the advantages to be gained by delay will often be delivery from temptation to exaggerate virtues and conceal defects, in order to soothe and gratify the wounded spirits of those to whom the departed was nearest and dearest.

Biography is, moreover, the hand-maid of history. The record of important events becomes doubly interesting when it has for its setting the story of the life of a prominent actor in the scenes depicted. It is impossible to set

forth a human life detached and isolated. So far as it was a life worthy of remembrance, it can be exhibited only in its relation to other lives and to passing events. It must have for background the history of the period in which it moved as a living force. All history is largely a record of the doings of individual men and women. The Bible itself is mainly a chain of sacred biographies. And so the true story of Robert Alexander Fyfe's life and labors cannot be divorced from the important movements in which he took so prominent a part. The history of his early years of active life in Canada is, to a considerable extent, a history of the great struggles for religious liberty and denominational equality, in which he and other Baptists were amongst the foremost fighters. The inequalities connected with the Clergy Reserves, the Endowment of the Rectories, and the attempts to sectarianize King's College, now the University of Toronto, were by few, perhaps we might say by none, more trenchantly laid bare, or more persistently opposed, than by him and his Baptist compeers, and to them belong many of the laurels of the hard-won victories.

The story, again, of the latter half of his active life is essentially the history of the Woodstock Institute, and of Baptist ministerial education in Ontario and Quebec. After the failure of two ambitious attempts to found a Baptist College in these provinces, his sagacious brain planned, and his strong hand laid, the foundations of the noble structures of which we are to-day so justly proud. I say "structures" advisedly, for without the educative process he carried on so indefatigably for a score of years, both within and without the walls of the Woodstock College, the McMaster Hall of to-day would have been

an impossibility. Two conditions were indispensable to the establishment of that institution so speedily upon its present prosperous basis. The work demanded not only abundant means in liberal hands, but also a people prepared to appreciate and profit by the training which it is the business of such an institution to give. That the latter condition exists to so encouraging an extent as is evidenced by the goodly number of students in the Toronto Baptist College, is due, I venture to affirm, more to the long years of arduous pioneer work done by Dr. Fyfe in the Institute and amongst the churches, than to any other cause, or all others combined.

But Christian biography has another and still higher service. In these days of scientific scepticism, and of too frequent degeneracy on the part of those who profess to be Christians, the witness of lives, noble and symmetrical to the very end, to the power of Christianity, is greatly needed. It is one of the best of testimonies. It defies the assaults of philosophical criticism. It puts to fault the acumen of sceptical logic. It proves the reality of the life from above. It demonstrates that there are motives and impulses, which are not of this world, which have power to beget and sustain life-long and whole-hearted consecration to unselfish ends. To round off this unanswerable argument, and give it its full force, the testimony of the whole, completed life is needed. As has been well said by a recent writer in reference to the danger that men in these days should lose faith in the reality of Goodness: "There is, indeed, a great deal to provoke it (the scepticism referred to): the daily betrayal of trust in business, the transparent mockery in the political world, the clear hypocrisy in the religious world. These

are almost enough to lead one to say, 'Is there such a thing as honesty, or truth, or religion?' What is called a religious life, gets its vindication and comes to a full proof of its reality only as it is continuous and lived out to the full." The testimony of a long, active and consistent life is one which no sophistry can evade, no infidelity gainsay.

The foregoing remarks are intended mainly as an answer to the question which is sure to suggest itself, Why was this little book ever written? Is it still asked what special claim has the brother and fellow-laborer who was taken from us seven years ago to the distinction of a biography? We might generalize the inquiry. What constitutes any man's claim to a biography? Who are the men whose lives are worth recording in a book? To this it might be replied, not, perhaps, exhaustively, but confidently:—

- I. Those who were conspicuous by reason of extraordinary talents or extraordinary virtues.
- II. Those who stood forth as leaders in trying times, and fought manfully for great principles, or made themselves felt as individual forces in determining the issues of stirring controversies.
- III. Those who, in social and moral spheres, proved themselves possessed in large measure of the will power, or personal magnetism, or whatever we may please to call it, which enabled them to obtain strong and lasting influence over the minds of others, and who wielded that influence for right and noble uses.

To a place in the first class Dr. Fyfe himself would have repudiated all claim, and, in a realm so dubious, the author will not attempt to set up one on his behalf. In

regard to the second and third grounds of distinction, the facts recorded in the following pages will show that, within the somewhat narrow provincial field in which he labored, he had few equals and fewer superiors.

If the views above expressed in respect to the true ends of biography be admitted there is the less cause to regret the scarcity of mere personal and family details in this memoir. To a certain extent this is undeniably a defect in a narrative of the kind. In proportion as we are forced to admire certain strongly marked traits in a grand character, in that proportion most of us would gladly trace those traits back to their secondary sources. We are naturally curious to know from what type of ancestry they sprung, under what kind of home influences they unfolded themselves, what part boy playmates, and early schools and schoolmasters had in their development, how they were fanned by the favoring breezes of opportunity, how rooted by the blasts of adversity. In regard to such details of Dr. Fyfe's boyhood, the writer's best efforts have failed to gain more than the meagre facts presented. This result is probably due more to the absence of anything specially noteworthy in his parentage and youth than to the failure of friends to remember and record. The common law no doubt holds good. The unusual is remembered and handed on, the commonplace forgotten. But whatever the explanation, such are the facts, and the following pages will be found to be rather the story of Dr. Fyfe's labors than of his life, though no known and authentic event of interest in connection with the latter has been omitted.

CHAPTER I.

DR. FYFE A CANADIAN—HIS BIRTHPLACE—PARENTS—EARLY EDUCATION—OCCUPATIONS—SOMNAMBULISM—PHYSICAL STRENGTH—A SOUND MIND IN A SOUND BODY.

ROBERT ALEXANDER FYFE was born in Lower Canada, now the Province of Quebec, in the Parish of Ste. Philippe, which is in the seigniory of Laprairie, and some nine or ten miles south of the City of Montreal, on the 20th of October, A.D. 1816. He was of Scotch extraction, his parents having emigrated to Canada from Dundee, in 1809. One would wish to know more of the father and mother of such a son than the meagre details the writer has been able to collect. They seem to have been a plain, unpretentious couple, but possessed, no doubt, their full share of the sturdy independence and sterling integrity so characteristic of the Scotch middle classes. We can readily believe, too, that they were not without their quota of the keen intelligence and canniness for which the genuine Scot is renowned the world over. Mrs. Fyfe, Robert's mother, had been previously married to a husband named Anderson, by whom she had several children. Probably some of her stalwart sons of that name may still be found amongst the aged inhabitants of that section of the lower province. In view of the rule, so often illustrated, that the mother's

training and influence are generally very large factors in the production of a noble character, we should expect to find in Robert Fyfe's mother some prophecy of the traits which were distinctive of her son. There are not wanting indications that, had we reliable data, we should not be disappointed. The late Rev. Daniel McPhail, who was intimately acquainted with the family, and who traveled over a great part of both Eastern and Western Canada in company with young Robert in his student days, on pioneer missionary tours, used to tell some anecdotes which went to show that she was different somewhat from the commonplace type. A single incident, trifling in itself, but yet suggestive, is remembered by one of our most esteemed ministers, who heard it from Mr. McPhail, and repeated it to the writer. She was one day deploring the dissensions that were racking the church of which she was a member. "Why then," asked the friend to whom she was speaking, "do you not leave that quarrelsome church and join the one in ——?" naming another of the same faith and order, and known to be peaceful in character. "Oh!" she replied, somewhat contemptuously, "the members of that church don't know enough to quarrel." The words may have indicated merely a Scotch contempt for intellectual dullness, but it is easy to believe that they were the utterance of the intensely earnest spirit which perceives that even unseemly wrangling about doctrines and duties is sometimes a better indication than the stolid indifference of those who are not sufficiently active in the search for truth to be in danger of quarreling about its minor forms and manifestations.

Of the pursuits and associations of Robert's boyhood

we have few particulars. We can readily believe that the country schools of the lower province, sixty years ago, were not of a high order, and his early education was no doubt defective and rudimentary. A gentleman who, though somewhat younger, remembers him as a boy, says that his early impressions of young Fyfe were that "he was slow, not bright, but conveying the idea that there was a good deal there." This opinion is to some extent offset by that of a friend of the other sex who knew him in the early years. She says "he was a cheerful, off-handed, clever boy, not trivial, but happy." The testimony of others confirms the impression that, like so many others who have become men of action and power, he was mentally rather slow in developing. The summers of his boyhood were probably spent mainly in the hard but healthful labors of the farm, though it would seem that, during some portion of this period of his life, he learned the trade of shoemaking. John A. Cameron, Esq., of Thurso, an old and attached friend of Dr. Fyfe, who knew him when, as a student, he was spending his vacations in missionary labor in the Ottawa region, remembers having known him, while at Petite Nation (now Papineauville), make a pair of slippers for himself, and says they were very neatly made. Another friend, however, who knew him in the earlier days as a student missionary, thinks he never learned the trade, but resorted to it from sheer necessity, or as the readiest means that offered to earn money to enable him to go on with his studies. If this be correct, he must have been endowed with more than an average share of mechanical skill, as well as fertility of resources. It would appear from an incident referred to elsewhere, and which the

writer had from his own lips, that one or more of his winters, when on the verge of manhood, must have been spent in the lumber camps in the depth of some grand old Canadian forest.*

When he was well up in his teens, the family removed to the village of Laprairie, a few miles nearer Montreal. Here he was for some time employed as a clerk in the store of a relative, a position which he filled with credit to himself, and satisfaction to his employer. It is related of him that, at this stage of his life, he was a profound sleeper, and did not always arise in time to open the store and attend to his morning duties at the appointed hour. A sharp rebuke that was once administered by his employer on this account, seems to have taken a deep hold of his mind, though the impression showed itself in a somewhat peculiar manner. His employer, having risen at a very early hour the following morning, was astonished to find the store already opened, swept and dusted, and everything in readiness for customers, except the clerk, who was found, on investigation, still in bed and sound asleep. The only explanation of the affair, and no doubt the correct one, was that young Robert had arisen in his sleep, gone through the usual round of morning duties, and returned to his bed without having awaked. His only recollection was that he had dreamed of having done the work. The incident is not only curious as an instance of somnambulism, to which he is not known to have been subject in after years, but it is also suggestive of a strong moral purpose, which, if not able to burst the physical bonds of sleep, accomplished

* See paper by the author from memorial number of *The Tyro*.

the task which had been made a matter of conscience, in another and less fatiguing manner.

As can readily be believed by those who knew Dr. Fyfe in his manhood's prime, he was in his youthful days remarkable for his physical strength. He seems to have taken special pride in this, and used often, in later years, to be fond of recounting some of his athletic feats as a young man, such as carrying great weights, lifting bags of flour with his teeth, etc. One can readily believe the latter act symbolical of a very different type of strength. Students of physiognomy are fond of tracing a real or fancied connection between the configuration of the mouth and chin and the will-power or obstinacy of the individual. Those who have noted, on some special occasion when strong opposition had to be met, or serious obstacles overcome, how that square massive chin, those strong lines about the mouth, and those firmly set teeth would combine, at the bidding of the iron will, in giving the whole face an aspect of invincible determination, can almost imagine that those youthful exercises of muscle had a moral as well as physical significance. Certainly no one can doubt that, for much of the personal influence he always wielded, and for much of his success in overcoming difficulties, he was indebted to his splendid physique, and vigorous health. Up to the date of the railway accident which gave a shock to his nervous system from which it never recovered, he presented a fine type of a sound mind in a sound body. In view of the pioneer character of much of the ministerial and educational work that fell to his lot in after life, it is easy to see that more valuable to him in those early years than the forcing processes of any educational hot-

house, were the healthful, manly toil, and the constant communion with nature in her varied aspects, which developed that sinewy frame, and that spirit which despised petty hardships, "scorned delight, and loved laborious days."



CHAPTER II.

CONVERSION—EXPERIENCES VARIED—HIS LATER VIEWS—THE TREE KNOWN BY ITS FRUIT—AN UNEXPLAINED PHENOMENON—THE CHANGE RADICAL AND ABIDING—A GREAT STRUGGLE DECIDED—BAPTISM—REV. JOHN GILMOUR—WORK IMMEDIATELY BEGUN.

IT WAS either during or immediately preceding the period of his clerkship in the village of Laprairie that the great change came which made him a new man. Of the particulars of his conversion we have no record. Whether the regenerating spirit came as the gentle breeze of spring, almost imperceptibly awakening the dead nature to newness of life, or as the mighty, rushing wind, shaking his deep nature to its very foundations, we know not. Dr. Fyfe was not the man who could touch freely or often upon the sacred experiences which belong to the individual soul. Nor was he one who set great store by past agitations and emotions as evidences of spiritual life. No doubt, like other strong men and women, his soul had its sacred inner chambers into which not even his dearest friends were invited, its memories of hallowed moments known only to itself and its God. But he always seemed to hold with a firm grasp the great truth that religion is a present power, not a past experience. He cared little for a faith which failed to “work by love and purify the heart.” Having been for

many years Secretary of the Ministerial Education Committee in connection with the Woodstock Institute, the writer had many opportunities of learning his views in this respect. Every young man who wished to be recognized as a student for the ministry was required to appear before the committee and state, first, his reasons for believing himself to be a Christian, and, second, his reasons for believing himself called to the work of the Gospel Ministry. The writer cannot recall any instance in which Dr. Fyfe questioned the candidate minutely in regard to his special exercises of mind at the time of his alleged conversion, though he often inquired closely into the motives and spirit that actuated him at the time then present, and in his work as a student. He sought in every case for evidences of an abiding faith and zeal.

So in his own soul the new life came, we know not how or where. The tree was known by its fruits. By whatever experience, divinely rapturous or divinely peaceful, the change may have manifested itself to his own consciousness, to the world it was evidenced by the Master's infallible test. The whole outer man transformed showed the whole inner man renewed. No matter by what infirmities compassed about, by what inconsistencies shaded, by what human passions and frailties marred, his future life from that turning point to the very end was emphatically a new life—a life shaped by new motives, animated by new hopes, impelled by the expulsive power of a new love. Apart from the New Testament doctrine of the regeneration there is no science or philosophy on earth that can account for the phenomenon of a genuine conversion—a phenomenon that is happily of every-day occurrence. The new life of

a truly regenerated man is, so far as all natural law is concerned, an effect without a cause. Nay, more, it is a clear departure from the natural order, an unexplained violation of all scientific law. As an eloquent writer has lately remarked, it is a change which is not even traceable to will power. "This power that transforms rescues alike the wilful and the weak of will. It seizes on the inebriate book-binder just when all hope is gone and all purpose lies limp and helpless. If any credit is to be given to human testimony, this is 'a power, *not ourselves*, that makes for righteousness;' if any credit is to be given to the deductions of philosophy, it must be a power not ourselves. For a soul can no more create its own moral force than a machine can create its own physical force. . . . Nor is this forgiveness of sins a mere individual phenomenon. The history of the race is the history of the forgiveness of sins, of the transformation of character, of the development of a higher, purer, better manhood."* The lives of a Saul of Tarsus, a John Bunyan, a Muller of Bristol, are facts, and facts for which modern science is utterly unable to account. The New Testament philosophy expounded by Christ in his discourse with Nicodemus, affords the only explanation.

These remarks are not meant to imply that the early life of the subject of this narrative was marked by any such irregularities or vices as would cause the great change to be specially striking to others. So far as appears the contrary was the truth. There seems no reason to suppose, either from any allusions by himself,

* Aids to Faith ; by Dr. Lyman Abbott, in *Christian Union*, Sept. 3, 1885.

or any recollections of his friends, that he was ever other than a steady, well-behaved lad. None the less the great truth pointed out above is one which Dr. Fyfe himself would have been the first to emphasize. No previous uprightness, no correctness of deportment, could render less necessary the radical change, the uprooting of natural selfishness as a ruling principle, and the substitution of new motives, new affections, a new life purpose. From this time forth until the end of his earthly course, his life bore uniform testimony to the completeness of the change. With a thoroughness not often surpassed he reduced to practice Paul's great principle of entire consecration. With him he could say at all times "One thing I do." In this rare singleness of purpose his example was worthy of all imitation. In a notice which appeared in the *Canadian Baptist* shortly after his death, written, it is believed, by one who knew him well it is said that "on one occasion when troubled with doubts as to the reality of his conversion, after his baptism, he ended the conflict by a firm and fixed resolve to devote his life to seeking to benefit and save others, whatever became of him; and we all know how grandly he carried that resolution into practice throughout his whole subsequent career."

The young convert was baptized by the Rev. John Gilmour, a familiar name in the early annals of the denomination in Ontario and Quebec. In a letter written to J. W. Gilmour, Esq., after his father's decease, which has been kindly entrusted to the writer by Miss Gilmour, of Peterborough, Dr. Fyfe says: "No man had more of my love and reverence than your late father. It is now more than thirty-four years since he baptized me, and I

am getting up among the older men myself. I have had two or three very loud warnings, and I know not how much more of this life God will give me, but I am sure that whether it be much or little I shall never forget to thank God that I knew your father, and that I received benefit from him. . . . Please accept for yourself and for Mrs. Gilmour my sincere sympathy, and at the same time the expression of my joy at the assurance that it is well, *very well*, with John Gilmour, the good minister of Jesus Christ."

A private memorandum made by himself a year or two later, states that the baptism took place on the 27th day of April, 1835. He was received into the fellowship of the Church on the following Sunday. From the recollections of T. M. Thompson, Esq., of Toronto, who was a brother of Dr. Fyfe's first wife, and to whom the author is indebted for some of the foregoing particulars, it appears that the young convert must have begun immediately to take part in the active work and social worship of the Church, and to witness for Christ as he found opportunity. Nor did he long hesitate as to his life-work, for he himself tells us that in the latter part of June, or beginning of July, he commenced preparing for his departure to Hamilton, the seat of Madison University.

CHAPTER III.

EDUCATION SOUGHT—OBSTACLES—ENTERS MADISON—REMEMBERED IN
THE RELIGIOUS MEETINGS—MISTAKES OF STUDENTS—A SEASON
OF GREAT DARKNESS—A GREAT CRISIS PASSED—RENEWED
CONSECRATION—DR. FYFE'S ADVICE TO STUDENTS—THE CAUSE
OF MANY SPIRITUAL MALADIES.

FILLED with zeal for his Master's service, and believing himself called to preach the Gospel, young Robert soon resolved to resign his position, and abandon all secular pursuits, in order to prepare himself for the ministry of the Word. Whether he was helped or hindered in carrying out this resolve by his parents and other members of the family, it seems impossible now to discover with certainty. From the recollections of some who knew something of him in those early days, the impression was received that both his parents were at that time Presbyterians, and that they disapproved and opposed his joining the Baptists, and preparing for the Baptist ministry, though they afterwards changed their views, and not only approved his course, but became Baptists themselves. But Mr. James Macdonald, of Huntingdon, Quebec, whose wife was Dr. Fyfe's sister, and whose recollections on this point seem to be definite, writes that Robert's father was at that time a Presbyterian, but his mother a Baptist, and that he never heard of any opposition to his course. As Robert's parents

lived with him, Mr. Macdonald, for a year after selling their farm, he thinks he must have known had anything of the kind existed.*

On the other hand, there are, as will presently appear, evidences that the first few years of Robert's student life were embittered by very serious trials. His own reference to the dark clouds that seem to have filled him at times with doubt and dismay, must refer to something that pierced him more deeply, and harrassed him more sorely, than any of the ordinary obstacles arising from want of means and of early advantages could have had power to do. Those who had opportunities in after years for observing, on the one hand, the depth and tenderness of his nature, and, on the other, the resoluteness of his will and his loyalty to his sense of duty, can readily understand that, however any disapprobation of loved ones might have grieved his spirit, no opposition, even of those nearest and dearest, could have power to turn him aside from the work to which he believed himself called of God. In regard to all these interesting details, however, the information now available seems exceedingly indefinite, and even the above statements are made with reservation. One thing is certain, in any case. Not without much toil and tribulation did he obtain an education, and enter upon the ministry of the word.

* J. A. Cameron, Esq., of Thurso, says: "I knew Dr. Fyfe's father in Quebec some thirty or thirty-five years or more since. He attended Rev. Mr. Marsh's Church (Baptist)." Mr. Marsh himself kindly sends the following extract from the records of his church, July 21st, 1846: "The ordinance of Baptism was administered by the Rev. D. Marsh to James Fyfe and Elizabeth Wells, formerly pedobaptists." He adds: "Miss McDonald, the Superior of the present Girl's High School of Quebec (his granddaughter), tells me that, though she does not know the date of his death, she believes that both old Mr. Fyfe and his wife are interred in the Mount Hermon Cemetery of Quebec."

Madison University, at Hamilton, New York, seems at that early day to have offered special inducements to young men preparing for the Baptist ministry, and thither, there being at that time no Baptist college in Canada,* he directed his steps. In the memorandum before referred to, he says: "I left home on the 7th day of July, 1835, with some unpleasant auspices. I arrived in Hamilton on the 14th. I was introduced to Prof. Taylor by Bro. Read (now in Burmah)." He thus commenced the work of preparation in his nineteenth year.

Persistent inquiry has failed to elicit any important particulars in reference to this year in college. After the lapse of fifty years it is difficult, if not impossible, to find any surviving fellow student who was sufficiently intimate to be able to recall incidents of a personal character. Rev. Dr. Spear, now a professor at Madison, who was a senior collegiate at the time Mr. Fyfe was in the Academy, had no personal acquaintance with him, but can "remember him in the religious meetings," a recollection not without its own significance.

There is, however, one circumstance in the history of this, his first year at college, with which we are tolerably familiar from his own lips, and which is worthy of record, as well for the valuable lesson it conveys, as for the light it incidentally casts upon the depth and intensity of his nature and his fervor in the prosecution of his studies. There are few things more interesting to the student of human character than the avidity with which a vigorous young mind, admitted for the first time into the sacred

* Acadia College, Nova Scotia, was then, of course, in operation, but Nova Scotia was not at that time a part of Canada, and there was little intercourse between the provinces.

groves of Academia, sets at work to pluck the fruits of learning. It feels itself in a new world. The gates of Paradise have been opened. The richly laden trees of knowledge are on every hand. For a time the hunger is all-devouring. The young student feels that every moment is precious. He grudges the hours necessary for rest and sleep, and too often cheats his physical system in the effort to curtail them. Needful recreation and exercise are forsworn, and the poor body, the mind's indispensable servant and organ, is in every way neglected and abused. Of this type was young Robert Fyfe. But in his case, to the fervor of a mind glorying in exertion and craving knowledge for its own sake, was superadded the fervor of intense moral earnestness. He was inspired with a lofty and absorbing purpose. He was preparing for a great life service, to which he felt himself called from above. Driven by these combined impulses, he gave himself to the work set before him with an excess of zeal that not only tended to defeat its own object, but in the end well nigh cut short a useful career. Such, at least, seems a fair inference from such facts as have come to our knowledge, chiefly from allusions he, on rare occasions, himself made to this phase of his personal history. This much, however, seems certain. Entering college at the beginning of the school year full of sturdy life and high resolve, he left it at or before the close of the year enfeebled and well nigh broken down in body and mind. It is pleasing to be able to infer, both from such recollections as that of Dr. Spear, above mentioned, and from what we know of his subsequent career, that his spiritual life was in the main sustained, and that he remained steadfast in his great resolve. And yet, even

this statement must be made with modification. The case would have been almost miraculous were it otherwise. He himself tells us in a scrap of diary: "I had not been long in Hamilton before I found that study without care is death to the soul. I soon felt very lonesome. I wished to rejoin that little flock I hold so dear. . . . I felt down-hearted many times through the winter, on many accounts. . . . During the spring nothing in particular happened, except disappointments, which served to irritate my feelings. On the 15th of April I was taken sick, and during my sickness, I trust I experienced some of the love of God. But, as I grew in strength, my wicked heart gradually relapsed. I suffered all the horrors of temporal and spiritual want. Repeated disappointments irritated me, and bad health filled up the cup. But now I am thankful to God for what He has done for me, for I am sensible that He taught me many lessons in that way that I could have learned in no other."

No one who knows anything of the intimate relation that exists between both mental and spiritual health and that of the body, will be surprised to hear that he was at the crisis fiercely assailed by despondency and doubt. On one memorable occasion the enemy seems to have come in like a flood, and to have driven him to the very verge of despair. No doubt the lack of means to enable him to continue his studies co-operated with the effects of physical ill health in reducing him to this unhappy state. We can readily believe that he fought the battle long and well. But one never-to-be forgotten day the influences pressing upon him seem to have culminated, and with irresistible force drove him forth for a time from the

presence of his fellows. In a frame of mind which those who have passed through like crises will readily imagine, and which it would, perhaps, be useless to attempt to depict to those who cannot set the picture in the light of some inner experience, he betook himself to a retired spot, where, secure from interruption, he might open all the flood-gates of his troubled soul. For thirty-six long hours he sat there without food or drink and oblivious to all outer conditions, wrestling, as we may well believe, in awful agony of soul, with his spiritual foes. All the billows of unbelief rolled over his head. The tempter told him there was no God, no Heaven, no future life. He whispered that life was a dream, Christianity a sham, all religion a delusion, and all moral earnestness folly.

Such are some of the impressions left upon the mind of the author from a brief account of this terrible experience he once heard from Dr. Fyfe's own lips. The circumstances were described by Mrs. Fyfe to the writer of the sketch of his life given in the memorial number of the *Christian Helper*, as follows:—"He had, in his wretched state of health, been beset with doubts of a serious nature. On his partial recovery he one day wandered off to the woods (I think), time passing unnoted till a fellow-student discovered him sitting by a hollow stump and roused him. From circumstances he found that he had probably been there thirty-six hours. I am pretty sure my memory is correct in this. His mind, he told me, went through a process of reasoning at that time, which he regretted he had not then written down. It seemed always to him to have been unlike what he found in books. But *never* again did he doubt God or the truths of the Bible. No ancient or modern sceptic,

or imaginative speculator, shook him in his convictions for a minute after that time."

One is reminded, in reading such a passage, of the three days and three nights in which Saul of Tarsus neither ate nor drank before "there fell from his eyes as it had been scales," and he arose to enter upon a life of unremitting consecration—a life, so far as appears, uncrossed thereafter by a shadow of doubt. It was mentioned in a previous chapter that in an earlier stage of his spiritual history, when tossed on a sea of doubt, he had found a haven of peace in the resolve to forget self, dismiss all selfish fears and perplexities, and devote all the energies of his life to the work of saving others. That grand purpose was, we cannot doubt, renewed as one of the issues of this supreme struggle. We may be sure he was not left long to fight the battle in darkness and tempest. The "peace in Jesus, the Christ," which he preached to others, would soon flow back and become an abiding presence in his own soul. The waters of life he administered would become in him a well of water springing up into everlasting life.

May not Christian ministers, and all others who have to deal with human souls struggling in the meshes of doubt and longing for the liberty of the sons of God, gain a valuable hint from such experiences in such lives? Too often the spiritual anguish seems begotten of the mere selfish instinct which seeks assurance of personal safety. Through even this narrow wicket many may no doubt enter on the path which leads to the celestial hills of Christ-like philanthropy. But might it not be wiser and worthier of the Gospel of "so great a salvation" if the eyes of such terror-stricken ones could oftener be lifted

from the quagmires of selfish anxiety in which their feet are sinking, and fixed upon the world's great harvest-fields, to which the Master is beckoning all who would be his true followers?

We must not, however, overlook the humbler yet important lesson which Dr. Fyfe drew from his own bitter experience, and which he sought to impress upon his students. That lesson was the necessity and duty laid upon every young student to care for his bodily health—to regard conscientiously the laws of his physical being. In a lecture on Education, delivered at the opening of the school year in 1876, from which more copious extracts may be given in another connection, he expressed himself strongly on this point. "We sometimes meet men," said he, "of high intellectual, moral, and social culture who are unable to make any good use of this high culture because they have destroyed their physical constitution in acquiring it. They have failed to educate the outer man, and hence it is ready to perish. When they are ready to enter upon the active duties of life their bodies are tottering over the grave. Souls without bodies are not of much use in this world. They are little better than ghosts."

Let young students, especially those fresh from active pursuits, ponder these words and beware how they neglect the conditions of physical well-being. Apart from a sound body a sound mind is impossible, or, if not impossible, is comparatively impotent, so far as influence for good is concerned. More than that, in a neglected and diseased body may be found the real cause of many an otherwise mysterious spiritual malady. Good food, abundant exercise, and a liberal allowance of time for

daily rest and recreation, are amongst the highest duties a student owes to his Master and to his fellow-men as well as to himself. God's laws are written in our physical natures as well as in His book, and those laws can no more be violated with impunity in the one case than in the other.*

* It is proper to explain that while the main facts of the terrible experience above related are clear in the writer's own memory, as well as otherwise fully attested, there seems to be no means of determining the exact period of Mr. Fyfe's college life in which the incident occurred. From a certain passage in a private letter, written while he was at Newton, which letter has come to hand since the above was penned, the author is now inclined to believe that the occurrence should have been assigned to the year 1840, during his theological course at Newton. Reference will be made to the passage in the proper place. The interest and value of the experience are not materially affected by the date, and in view of the uncertainty, it seems as well to leave the account as originally written, with this explanation.



CHAPTER IV.

A MEMORABLE YEAR—DARK DAYS AND LOWERING CLOUDS—STUDYING
IN MONTREAL—GOES TO NEWTON—DISAPPOINTMENTS—A RAIL-
WAY ACCIDENT — PERPLEXITY — FOREBODING — A FAITHFUL
FRIEND—DECISION—WORCESTER HIGH SCHOOL—SUDDEN FAME
—DELIGHT IN STUDY—LOVE FOR CANADA.

VACATION brought with it no surcease of the peculiar anxieties and trials, of whatever nature they may have been, that pressed upon him. It is not clear whether he remained at Hamilton till the close of the school year, or was compelled by ill-health or want of means to leave before the time of the summer holidays. Nor is it on record just where he spent the greater part of that, to him, memorable year, 1836. There is little doubt, however, that he returned to Canada immediately on leaving Hamilton, and was part of the time at his home in La Prairie. On the 19th of June he writes:—"This day we are surrounded by dark clouds. It seems as if nothing could pierce that maze of darkness but the faith of the humble Christian penetrating through the veil." A week later he speaks of having enjoyed studying a part of a sermon, from which it may be inferred that he was engaged in preaching, at least occasionally; but in a private letter, dated Jan. 16th, '36, he says: "I have not preached any for some time, though I have exhorted frequently at the meetings." On the 3rd of July

he records: "My feelings are peculiar, from certain circumstances being prevented from attending the church." His brief notes at this period are full of aspirations after nearness to God, and ardent prayers that he may have more of the Spirit of Christ and be a more faithful minister of the Gospel. On July 4th he attended a missionary meeting, at which letters from some who were serving in the foreign field were read. He says: "My soul was stirred within me at the description of the state of the heathen as given in these letters. May the Lord be my director in all things.

"To thee, O Lord, commands belong,
To me, naught but obey.'"

The inference is pretty clear that he was inquiring whether it might not be his own duty to devote himself to foreign missionary work. It will be seen that a year or two later he thought seriously of going to Africa. Though he finally decided that his own field of labor was amongst his countrymen in Canada, he was all his life an ardent advocate and friend of foreign missions. He was a chief mover in the organization of the Ontario and Quebec Auxiliary Baptist Foreign Mission Society, and afterwards took a prominent part in the establishment of the independent Canadian Mission among the Telugus.

On the 24th he expresses a fervent wish that he were ready to go into the work-field, and that the Lord would accompany him there, but adds: "But if it is not Thy will that I should preach, I must say, 'Thy will be done.'"

His way was evidently still hedged by difficulties that appeared to him at times almost insurmountable. The nature of those difficulties is perhaps hinted at in a note on the 30th, in which he says: "This day I have suc-

ceeded in getting books, and have received a letter from my folks containing good news." His heart is jubilant. On the 31st he says: "I heard a preacher to-day who, I think, had better study his sermons more. May I be warned by this never to enter the pulpit before I have well studied my subject. It is folly to try to preach otherwise."

From this date until Oct. 11 the entries in the diary are intermitted. In a note under that date he explains that the interruption is due to his being "tossed about without any settled place of abode," adding that he is now settled in Montreal. Here he seems to have remained through the winter engaged in study, probably at the Montreal Academy, which had just been commenced, the Rev. Newton Bosworth having taken charge, *pro tempore*. In a private letter on Dec. 29, he writes: "I have not enjoyed as good health as I did at Hamilton." Again, Jan. 16; "My studies are the same as when I wrote you last, with the addition of Hebrew, which I recited to-day for the first time." In the same letter he tells his friend, "You must know that I am not quite so Calvinistic as I was." He must have previously held "hyper" views, as he remained, as is well known, moderately "Calvinistic" to the end of his life. His purposes and aspirations are still unchanged. On the 12th and 13th he speaks of himself as having studied with some degree of pleasure. Yet he is much distressed by anxious thoughts respecting the past and the future, and craves Divine support should severe disappointments be in store for him. The last entry which has been preserved in this bit of diary contains the following touching prayer: "Thou, Lord, seest my heart. Thou seest the cloud that hangs over

my hopes and happiness. O Lord, dispel it and give an answer to my prayer, for Jesus Christ's sake. Thou knowest how heavily it has hung upon me for some time past. There is no merit in this, yet Thou hast promised to hear all those that call upon Thee in faith. Dispel these clouds, and make me live nearer to Thy throne."

The nature of those peculiar trials which pressed so heavily on the mind and heart of the young student at this stage of his course must be left mainly to conjecture. They were partly, but can scarcely have been wholly, or even chiefly, the result of pecuniary straits. The way of the poor student, striving to educate himself for the Master's service, was more rugged in those early days than now; the helping hands held out were fewer, and the countenance and sympathy of brethren in our own denomination less freely bestowed. But it is hard to believe that any discouragements arising from such sources could have so deeply affected one so clear of head and so strong of will as Robert Fyfe. "The heart knoweth its own bitterness," and it is pretty clear that there was somewhere in the depths of his heart a fountain of bitterness whose springs were concealed even from his own familiar friends.

The following year, 1837-8, was spent in Worcester, Mass. The circumstances which led to his going thither instead of remaining at Newton, as he originally intended, are related in a letter to his friend Mr. McPhail, who was during the same year attending the Hamilton Seminary. He informs his friend that for some time before he left Laprairie, where it would seem he passed the summer or a part of it, he had been obliged to leave off studying and go to work—very likely at Carey's old

trade—in order to earn the means necessary to complete his outfit. He left for Newton Centre on the 26th of May. The terms in which he describes his emotions on leaving Laprairie give us a glimpse of the depth and tenderness of his nature. He speaks of the great kindness with which he had been treated there, and of the pain caused by the parting from those “dear as his heart’s blood” for three years, as he left with the intention of remaining at Newton until his course was completed. His soul sickened at the thought as he saw his native land fading from view, and he was almost ready to repent and return to the companionship of those he loved so well. But he “had put his hand to the plough” and “must go forward.” From subsequent allusions it appears that he and two young friends were at this time under the direction and receiving the assistance of a society which he calls the “Education Society of Canada.” *

When he arrived at Newton he found the institution almost deserted, the professors and nearly all the students being absent attending anniversary meetings. On their return two or three days later a fresh disappointment was in store for him. The Preparatory Department at

* The writer has been unable to learn any particulars in regard to this society, unless, as seems most probable, it was the organization represented by the committee who founded the Montreal College, and which seems either to have grown into, or been a branch of, the Canada Baptist Missionary Society. The Canada Baptist Mission originated with the Ottawa Baptist Association in 1836. The Society was formed in 1837. Within twelve years from that date it had expended for ministerial education (not including cost of college building or salary of its president) between \$14,000 and \$15,000, had aided 26 young men in obtaining education, and had been instrumental in bringing more than fifty ministers into the Canadian field. See *Montreal Register*, Jan. 4th. 1849

Newton had been discontinued, and, on inquiry, it was found that it would be inadvisable for him to enter upon the Theological course proper without further preparation. "After consultation, the professors agreed to advise me," he writes, "to go to Worcester High School." "They told me that I had better study one year longer. They even told me that my youth should induce me to take a collegiate course before entering upon the study of theology! I told them that under present circumstances it was impossible for me to do so." They still advised me to get one year of preparatory training, *i.e.*, a year from the following October. "I told them that I could not promise to do that either, but that I had no objection to go to Worcester until October, knowing that I would have sufficient time to consult the wishes of my Canada friends during that period. . . . Thus I was once more thrown out of a home! Let me add here, in justice to the professors and students, that I *never* experienced so much kindness from strangers as I did from them, especially from Professor Chase. No father could have been more kind to his son than he was to me."

 In travelling by rail from Newton to Worcester he had a narrow escape from death by a railway accident. He says: "I got into one of the foremost cars. There were about twenty men in it. We had not proceeded above two miles when we heard an unusual rumbling. In a moment we were thrown more than fifteen feet from the track, our carriage being literally broken in pieces. There were no lives lost, but five carriages were reduced to almost as many thousand pieces! So great a wreck, with so little individual injury, has never been known on a railroad, there being only one man slightly injured."

After some references to other matters, he proceeds to ask his friend's opinion as to whether it is his duty to spend another year and more "in the study of dry Latin and Greek" * before entering Newton. He gives the list of subjects prescribed for entrance—a rather formidable one—and adds naively: "I have not fully come up to this work; but, if my life is spared, I will *fully* come up to it before the commencement of their next term. Now, is it my duty to wait a year from next fall before entering Newton? My taste would soon decide what course to pursue, but there are other interests at stake. There is poor, benighted Canada! There are millions of heathen perishing for lack of knowledge! I feel that I want knowledge, and I feel that there are millions of souls perishing. These are feelings which eat up my rest." He begs his friend to give his *candid* opinion, formed while his "eyes are fixed on our perishing fellow-creatures, not on the temple of fame." He goes on to mention another feeling which influences him. It is not produced by gloomy forebodings, or by melancholy, or by imagination. It is a settled conviction that his health is breaking up, and that "his days will soon be numbered." This conviction which, happily for the many who were afterwards profited by him, proved, as we know, unfounded, is easily explained by his over-wrought nervous system, and health temporarily shattered by too much work and anxiety and too little rest and recreation.

An incident of a different kind mentioned in this

* It will be found that his opinions were afterwards very materially changed, both as to the dryness of Latin and Greek, and as to the necessity of a full preparatory course.

letter, in the confidence of friendship, shows that the same moral courage and faithfulness which were characteristic of the man in the maturity of his powers, were conspicuous in youth. He refers with expressions of the deepest sorrow to the course of a mutual friend, of whom they seem to have expected better things, but who had turned aside from the path of rectitude and gone wofully astray. Mr. Fyfe says: "I wrote to him twice and received as many answers. In my last I did not spare him, but laid his conduct before him in its true light, (I trust I did so in a Christian spirit). In his answer he begs me to write to him again, but to have 'mercy' on him. O, may God have mercy on him!"

Robert A. Fyfe's name appears in the Catalogue of the "Manual Labor High School," of Worcester, Mass., as one of the students for the school year 1837-8. This institution, we are told in the prospectus, had no shops for mechanical labor, but there were sixty acres of land connected with it, and whatever employment the cultivation of the land could furnish was given to the students, who were allowed at the rate of eight cents an hour for their labor if they did a man's work and less in proportion as their ability diminished. In this way an industrious student could pay a part, but not the whole of his expenses. The fact of Robert Fyfe's attendance at this school indicates apparently that his means were insufficient to enable him to return to Madison, else he would have gone back to the old school and the companionship of his bosom friend. It shows also that his indomitable resolve to obtain an education was not to be thwarted by financial obstacles so long as he had a pair of strong arms to help him through. The will was there, and the way

was to be found or made. Many a youth made of less stern stuff would have quailed in the face of lesser difficulties.

Amongst those obstacles were some which weighed more with him, as they would with any generous spirit, than those presented by scarcity of funds. In a letter to one of his friends, dated Worcester, September 1st, 1837, he says: "I have taken your advice. I am determined at all hazards to study as long as is consistent with my circumstances. But in coming to this determination I have had some painful reflections, because I knew that to this not only the church at Laprairie and Mr. Gilmour, but also the Education Society of Canada, would be opposed, and would probably withdraw from me their countenance and support. Not that I care a very great deal about their withdrawing their support, but that it grieves me very much to forfeit their esteem and good will. In fact, I would submit to anything but a direct violation of conscience to please them. I will not, however, feel hard against them if they do withdraw from me their aid, but I trust I will ever feel grateful to them for what they have done." To another friend he says, under the same date: "I have decided to study one year more before entering Newton, but I have *not* decided *not* to go through college before entering. That part I leave to Him who does all things right. In the meantime I am determined (with Divine aid) to employ every moment to the best advantage, and should Providence seem to direct me to go through college I will go, if not, I will not go." It will be seen that his views as to the desirability of a thorough preparatory course were already somewhat modified. No doubt the recollection

of his own impatience of delay in entering upon his life-work often came to him in after days, and made him more tolerant of the impetuosity of many of his own students, who, like himself, made the mistake of fearing that their Master's work could not wait two or three years more, while they were cultivating their powers and fitting themselves to become "workmen who needed not to be ashamed."

It was mentioned in a preceding chapter that some of those who knew Robert Fyfe as a lad did not think him particularly clever, though they recognized the underlying strength and solidity of his mental structure. His schoolmates at Worcester seem to have formed a very different estimate of his talents, as we shall see. It is not unlikely that his was a mind of that not unusual type which, though at first slow in development, as it approaches maturity astonishes us by its versatility and the tenacity and power of its grasp. In one of the private letters quoted from above he introduces the matter referred to, and, though writing in the freedom and confidence of personal friendship, does it with a modesty and humility which were eminently characteristic of his earlier years, however contrary to the conceptions which might easily have been formed by those who knew him only in the strong self-reliance, often verging on obstinacy, and one might almost say on egotistical self-sufficiency, which was characteristic of him at middle age. He says: "The situation which I occupy here exposes me more to temptation, and lays more responsibility upon me, than the one I occupied at Hamilton. For, in the first place, the students are not all religious; and, secondly, they have got it into their heads—where they got the erro-

neous idea I know not—that I am a smart fellow, and consequently they look up to me. They have put me into all the offices of dignity that they could think of. This constitutes a source of pain and pleasure to me: pain to see the workings of my own corrupt heart, how like a balloon it is ready to be puffed up by air, and pleasure that God has given me faculties which can command influence when properly directed. O may He direct me so to cultivate my powers of soul and body that I may be the instrument of doing good!”

His prayer was answered even before it was uttered, as appears from another passage in the same letter. Further on in another connection he says: “I have on the Sabbath days attended a Sabbath school, Bible class, and conference meeting (one succeeding the other), held about four miles distant. I have addressed the meeting sometimes when the Spirit of God seemed to be in its midst—when the tears have trickled down the cheeks of those whose tongues had been roughened by oaths and blasphemy. Two or three have been baptized from this place, and I believe some more wish to be. You see, then, my brother, that it is not eloquence or anything human, but the Spirit of God that does the work.”

One circumstance that occurred during this year at Worcester shows that the estimate his fellow-students had formed of his abilities was not so far beside the mark as his modesty led him to suppose. The close of the term was approaching, and his fellow-students were preparing what they called an “exhibition,” *i.e.*, a series of recitations, dialogues, &c., for public presentation. His fellow-students evinced the estimate they had formed of young Fyfe’s abilities by requesting him to write an original

dialogue for the occasion. They would not take "No" as an answer. No excuses would satisfy them, so he had to undertake the task. His first effort pleased the students amazingly, but was objected to by the Principal, who thought it was too severe a satire upon the ladies. The students then requested him to prepare another, introducing five or six characters. He did so. The second production was also satisfactory to his constituents, but the Principal ruled it out because it required more time than could be provided for it in the programme. He was asked to write a third, and again he complied, this time with complete success. The dialogue was approved by all parties, and the teachers showed their appreciation of the burlesque by assigning to the writer the comical part. The nature of the piece is not described, but it "brought down the house," convulsing the audience with inextinguishable laughter, and compelling six or seven reverend gentlemen who were present to "hold their sides." Mr. Fyfe writes confidentially to one of his most intimate friends that the fame of the dialogue "had spread as far as Boston and Providence," and that he could scarcely go into any company without being rallied upon it. Nor was this all. It had raised what he called a "crusade" of ministers to compel him to go through college, offering to take him under the wing of their "beneficiary societies." His head does not seem to have been at all turned, nor his purpose shaken, by this flattery. "Though I feel thankful for their kindness," he writes, "I feel no disposition to comply. I mean not to bind myself in any manner, but act just as Providence seems to direct."

Many young men under similar circumstances would

have seen, perhaps rightly, the guiding finger of Providence in such a proposal. It is quite possible that young Fyfe would have done so, too, had he not been prepossessed with opinions which may have been largely the offspring of early association with those who held secular learning in low esteem as a preparation for the ministry, and whose views he himself a few years later would have been amongst the first to pronounce short-sighted. In fact his prejudices were even then beginning to give way, and the process of his gradual emancipation may be traced in his subsequent correspondence. He was still holding them fast with the tenacity which was a characteristic of his strong mind; but he finds it necessary to fortify himself by argument in his letters to his friends. To one who took the broader view and asked the pertinent question, "Whether does our usefulness depend upon the number of years we labor, or upon our competency to our work?" he replies: "A little good man is better than a great bad one. A man who strives to be a great scholar is generally a poor minister. Great popularity is too intoxicating a draught for frail man." He seems not to have digested well the morsel of truth in the first line of Pope's familiar couplet, "A little learning is a dangerous thing" nor was he yet in a position to understand that the deepest humility is the legitimate offspring of the profoundest learning. In a letter to another friend, written a few months later, he is almost ready to bewail his growing love of study, as if it were becoming a snare and a hindrance in the Christian work which he seems never to have intermitted. Referring to a religious revival which had taken place in the neighborhood, he says: "I did not *preach*, but have frequently

led meetings. I have to do so now almost every Sunday. But I have not time to study what I say to them. I am all the time engaged with Latin, Greek, Logic, &c., of all of which I am afraid I am too fond, and my fondness for them is daily increasing. The natural sciences and languages have power to charm me from food and sleep. Yet, while I plainly perceive this, my soul still reaches onward after them. If my feelings in this respect are wrong may God forgive me! I want to consecrate all the knowledge I may ever acquire to his service."

Another fact of special interest must be noticed in this connection. It indicates that his deep religious feeling was mingled with intense patriotism. His heart is constantly yearning over Canada. He mourns for his native land as an abode of spiritual darkness. He desires above all that his friends and himself shall return to labor in and for Canada. "You were not decided upon going to Canada the last time I saw you. Now let me entreat you, as your term of study will soon close, to think of the land where darkness reigns." "The Saviour is beginning to dispel the moral gloom that hangs so heavily over the poor Canadians." "A letter I received from Thomas" (no doubt his future brother-in-law, T. M. Thompson, Esq., now of Toronto), "descriptive of the state of the churches in Upper Canada, made my spirit groan within me." Such expressions are constantly recurring in his letters to one and another during his college course. It is gratifying, after the lapse of half a century, to know that the desire of his heart was so fully bestowed, and that he was enabled to do so much for his beloved native land.

CHAPTER V.

INTERRUPTIONS—SCHOOL TEACHING—SICKNESS—A TRIP TO CANADA—
DEATH OF A FRIEND—A MEMORABLE SCENE AND A GLOWING
DESCRIPTION — SOLICITATIONS AND PRECAUTIONS — LOVE FOR
CANADA — A HIATUS — EVANGELISTIC LABORS IN OSGOODE —
LETTERS—A FIXED PURPOSE—CREDITABLE PRIDE—A DARK
EXTRACT—A PEN PICTURE.

THIS year at the Worcester Manual Labor School was not a year of continuous study. His work was twice interrupted; first by a term of school teaching, no doubt necessary to replenish his attenuated purse, and again by sickness. He writes April 16th, 1838: "Last winter I taught school, having about forty scholars under me, for which I received \$20 per month, together with board and washing. I did not like it very well, though I suppose it has done me good." He gives no further particulars. It was while thus engaged in teaching that the revival services mentioned near the close of the last chapter were carried on. From the reference then made to his studies, it is evident that he was carrying on, in part or in whole, the work of the High School course, in addition to performing his duties as a teacher, and at the same time conducting religious services every Sunday! It appears, too, that it was at this time the famous dialogue was written. Involving, as it no doubt did, a very heavy draft upon his time and energies, it operated

as the proverbial "last straw." In the end he had to pay a heavy penalty for his popularity and literary ambition. No wonder if, while thus attempting to do the work of two or three strong men, he used to hear, as he hints in one of his letters, the "cocks crowing" before his self-imposed tasks were completed for the night.

The natural result followed. His health again gave way, and he was obliged to devote the last term of the school year to travel and recreation in order to regain his strength. Under date July 2nd, he writes: "The latter part of last term my health began to fail rapidly. In fact, I had not recovered from last winter's complaint. It affected me first when I was teaching school. My symptoms were a severe headache, pain in the chest, incessant cough, and want of appetite. I was, however, pretty well at the beginning of last term, but my studies pressed hard upon me, and I had an immense quantity of writing to do for an exhibition that was then on foot. This so wore upon me that I had a relapse, and was confined to my bed and room for more than a week. By this time the term closed, and I was worn to a skeleton and still unwell."

This illness compelled him to anticipate a trip to Canada which he had previously projected for the summer holidays. In a previous letter, written in April, he had said: "I intend, if nothing happen, to visit Canada in the month of August. I will strike off in a south-westerly direction, on foot, to Lake Champlain, whence I may take the steamboat or go on foot, as I please." Something did happen, as we have seen. At the end of the week's confinement, acting under advice, he started on the projected tour. It is worth while to follow him,

if only to commend to the more tender-footed students of these days the kind of medicine he found good to restore flesh to his wasted frame and vigor to his shattered constitution.

He first went to Boston, where he remained a week, attending the anniversaries and cruising about a little on the sea. He then made a bee-line for Canada, crossing the country and setting foot on his native soil after five days' journeying by stage and on foot. He thought he had improved much in appearance, but his friends found him "very thin." He stayed in Canada two weeks, during which he visited Montreal, where he was shocked to hear of the death of Mr. Whipple, a young friend who seems to have been like-minded with himself and preparing for the same sacred work. "The ways of the Lord are past finding out!" he cries in anguish, but immediately adds, "Yet, blessed be His name, for He is good!" A few weeks previously he had written concerning this brother: "I am inexpressibly shocked and grieved on account of the sickness of dear Bro. Whipple. . . . Shall he be cut down ere he enter the field? . . . But perhaps the Lord has determined otherwise concerning him. Perhaps he has only been cultivating his mind and laying the foundation of that knowledge which he will pursue with renewed energy in another and a better world. Yes, brother M., I think angels look upon us cultivating our immortal faculties with far different emotions from those of men, for angels know better than men the value of those minds which are to be eternally stretching out toward the infinite dimensions of Deity."

At the expiration of the two weeks he returned to Worcester, having travelled nearly one thousand miles,

and more than one hundred on foot. He adds: "That course very much strengthened me. I sweated out a good many of the bad effects of my complaint."

One page of the letter from which the above extracts are made is filled with a description of some of the scenery through which he passed on this somewhat memorable journey. The passage is worthy of being transcribed at length. The reader will not expect faultless rhetoric from a youth whose schooling thus far had been so limited, and gained in the face of so many difficulties, and who was not yet fitted for college. But he will welcome the extract as showing a new and pleasing phase of the character we are studying. The passage is touched with true poetic feeling. It betokens an almost passionate love of the beautiful in nature, and reveals a glimpse of the emotions of a soul attuned to sympathy with those lofty moods which are vouchsafed only to those finer susceptibilities of human nature which hint at its kinship to the divine. It will be remembered, too, that these lines were penned, not for the public eye, but in the artless confidence of a private letter to a couple of friends:

"Some of those scenes I passed through—the magnificent forest, the lovely dell, the rushing rivulet, now gambolling wildly over the rocks and anon murmuring hoarsely through the deep caverns of the earth, and the bland, mild heavens that overshadowed the whole—filled me with feelings that can be forgotten only when memory resigns her office. How could I help exclaiming, 'These are Thy glorious works, Parent of Good.' 'The heavens declare Thy glory, Lord, and the firmament sheweth Thy handiwork.' One place in particular I remember. I was weak from ill-health, and worn out by want of rest and the jolting of the stage. I concluded, therefore, to walk a few miles. I left Woodstock, Vt., about one o'clock p.m. on Saturday. I travelled about twenty miles. I was insensible

to fatigue. My mind seemed to perform the office of a physician. It lent of its elasticity and vigor to its tottering tenement, and I hurried along insensibly, like one entranced. On either side arose a chain of tremendous hills, whose towering peaks were frequently concealed in the clouds of heaven. In the east was 'God's bow,' with all its varied colors, reminding me of His unwavering fidelity to faithless man. The sun sinking in the west had given to every cloud that floated loosely in the heavens a crimson tint. Every leaf and herb had been refreshed by a slight shower. They sparkled, as it were with pearls; while the little river, clear as crystal, murmuring over its pebbly bed, sent forth a hoarse bass, which arose voluptuously from among the trees and mingled sweetly with the shrill notes of the birds, each one of which seemed vying with the others to bid farewell to the setting sun. I cannot describe the scene, but I was charmed. I could not move when I came to this spot. My soul seemed, as if insulted at being enclosed in so narrow a cell, to have burst every fetter and soared away into regions more congenial to itself. The gathering gloom and dampness of the evening aroused me from my reverie; so I walked on a little further and put up for the night."

Another fact which crops out in the letters of this date may serve to throw an incidental ray of light upon the nature of some of the difficulties which caused him at times so much anxiety and worry. It at least shows clearly that, however unsettled were his purposes in regard to extending his literary studies, he still felt deeply his need of further training before entering upon the responsible duties of the ministry, and was resolved to have at least a theological course at any cost. In announcing a few weeks beforehand his intention to make this visit to Canada, he says: "The committee at Montreal wrote to me a few days since inquiring whether I wished to return to Montreal and study under Mr. Davies, whom they expect out on the first of May. But at present I have no inclination to do so, however good a teacher he

may be. They asked also when I thought I should be prepared to enter on a field of labor! At this my heart sank, and I felt indeed like one 'born out of due season'; for what can they expect from me as yet? How can I, who as yet know nothing, undertake to guide immortal spirits? I think I could tell all I know in two sermons." He tells his friends that he intends, when he makes his visit to Canada, to leave all his effects behind him at Worcester, "lest the people want to keep him."

This resolution was carried out. Nor was the precaution vain, as the sequel proved. The influence brought to bear upon him to prevent his return was such as few young men would have withstood. Speaking of his visit to Montreal, he adds: "I saw the committee, and was solicited by them to return to Montreal to finish my preparatory studies. This I refused to comply with, and the consequence was that they withdrew their assistance from me because they could not send their funds to support American institutions, while they were trying to start one in Canada. In doing this they undoubtedly did right. I shall always feel grateful for the friendly assistance they have lent me. May God bless them for this, and enable them to establish a *permanent* institution in poor Canada. In the meantime, however, I have to shift for myself. I feel assured that God, who has ever been kind to me, will not now leave me, but will open a way in which I may attain that object for which I have labored for years." How many young men under the circumstances would have been able to take so broad and fair a view of the action of the committee, and accept it in so excellent a spirit? In this same connection—the letter is dated Worcester, M. L., High School, July 2nd,

1838—he says further: “Should God spare me, I expect to be yet *three years* in preparing myself. How I shall be supported during that period I do not yet know. I am at present studying a little and working as much as I can. The warm weather and heavy work come rather hard on me, as you may see from my writing, but the lesser evils must be borne to obtain the greater good. I probably shall not go to Newton this fall, but put it off one year longer.”

All through the correspondence of this period are scattered pleasing indications of the intense moral and spiritual earnestness of the young student. The ideal of the Christian minister upon which he held his eyes constantly fixed was a high one. To his friend McPhail, who was about to assume the solemn responsibilities of the pastorate, he speaks many modest but warm-hearted words: “I am not able to advise you, for I have neither experience nor wisdom. I am but a stripling, yet let me entreat you *to be faithful*. Keep the word of God before your eyes, and let not the fear of man or devil deter you from speaking the truth, *the whole truth*. And go armed with the weapon with which Bunyan arms his pilgrim, *all-prayer*. This is a weapon which I fear ministers and all are too much in the habit of letting rust. Use this much as you hope to prosper.” Again: “I cannot but think of the responsible situation in which you will soon be placed where not only the eyes of Him who sees you at all times, but also the eyes of all the angels, and of all the men by whom you may be surrounded, will be turned upon you to see how you discharge your duties, &c.”

Here we lose sight of our student for a whole year, owing to an unfortunate hiatus in the correspondence.

The next letter is dated, "Petite Nation, July 25th, 1839." How the intervening time was spent cannot now be determined with certainty. Our last record in July, 1838, left him at the Worcester High School, whither he had returned after his visit to Canada a few weeks before. From his reference to the hard labor which he was combining with his studies, it seems not improbable that he continued in Worcester during the next school year, very likely keeping up the alternation of mental and bodily toil throughout the year. He had, he tells his friends, a few weeks before the close of the school year in 1838, some thought of returning to Hamilton, and had written to make inquiries with a view to doing so. But from information kindly given by both Dr. Spear and the Secretary of the Madison University it seems certain that he did not accomplish that object. We must, however, content ourselves to lose sight of him for the year, though we may safely picture him plodding on in the path of study with indomitable perseverance, and tuning aside only at the bidding of stern necessity to work with his hands in order to maintain a scanty supply of "the needful."

The summer of '39 finds him again in Canada. His letter of the date above-mentioned shows us clearly how he was engaged during a part of the time, and from the part we may safely infer the whole. The somewhat copious extracts from this letter given below are doubly interesting as not only presenting a picture of Mr. Fyfe's work as a student-missionary, but also giving us a glimpse of the early history of the denomination in Osgood and vicinity. Perhaps nothing better can be given by way of preface than the following passages from a report of a

meeting of the Committee of the Canada Baptist Missionary Society, held August 19, 1830, and reported in the *Canada Baptist Magazine and Missionary Register* for September of that year:—

“Our missionary brother, the Rev. D. McPhail, who has been stationed since last fall at the Indian Lands, was lately induced to pay a visit to Osgood for the purpose of declaring to the people in that destitute settlement the unsearchable riches of Christ. By the following letter to our brother Milne it will be seen that the labors of Mr. McPhail have been crowned with signal success. Many have been converted from the error of their ways, brought to believe in the Lord Jesus, and to walk in newness of life. We understand that when ‘tidings of these things came to the ears of the churches at’ Breadalbane and St. Andrews, Brethren Fraser and Edwards, jun., proceeded to Osgood; who will doubtless, on seeing ‘the grace of God,’ be glad, and exhort the disciples ‘that with purpose of heart they should cleave unto the Lord.’ We hope to have it in our power soon to give some further details of the work of the Lord amongst that people.”

Following is the first part of Mr. McPhail’s letter. It is dated ‘Indian Lands, July 20th, 1839:—

“The Lord has wonderfully displayed his power in the conversion of sinners in Osgood. I visited that part of the country about five weeks ago, and have only returned the other day. During the first week I preached every day, excepting Saturday. Nothing special was manifested, except an increasing anxiety to hear. I spent the second week in visiting from house to house, and conversing with the people about the state of their souls. This I find to have been of great benefit, as some of themselves afterwards expressed. Many began to feel the effects of a wounded conscience, but ‘the power of the Lord was present to heal.’ A number have professed to receive peace of mind by believing. Twenty-six have been ‘buried with Christ by baptism unto death’; a number more are hopefully converted, and there are a number yet enquiring ‘what they must do to be saved.’ The greater part are heads of families and in the vigor of life, so that much good to our Zion

may be expected from them. The last week, in a great measure, has been employed in instructing these young disciples 'to observe all things whatsoever Christ commandeth them.' A gospel church was formed last Lord's Day, numbering forty-six; and afterwards we attended to the ordinance of the Lord's Supper. In looking back I can truly say, 'Surely the Lord was in that place,' and to a great degree 'I knew it not.' I left them with deep affection, in hopes of returning whenever the Lord, in his providence, will permit. What I adverted to in my last letter I advert to again, *their great want of a minister*. They are making preparations for a place of worship; but where is the person to occupy the pulpit? What can be done, or to what side can we look? Nowhere, but to yourselves, for the present. Relax not your efforts, therefore, in preparing men for the ministry."

Mr. Fyfe thus continues the story:—

"PETITE NATION, July 25, 1839.

"*Dear Brother McPhail:*

"I take this opportunity of writing to you lest I should not again be so favorably circumstanced, for I know not where I may be tossed next time, having been led so singularly through my late wanderings. I left Osgood on Monday, 21st. During the week previous I visited nearly all the families in the settlement. Indeed, brother, my spirit was stirred within me as I went from house to house, pointing the mourning and distressed souls to Him who has power to forgive sins, even on earth. I conversed with some who seemed not at all concerned for their souls, but the next Lord's Day these same individuals were weeping and enquiring the way to Zion. Two or three profess to have met with a change since you left. . . . We numbered sixteen who were still anxious on the morning I left. There seem to be new cases of conviction every day. I never found it harder to leave any place. On the Sabbath (20th) I preached three times, and, notwithstanding a fearful quantity of rain had fallen, the barn was full, and I conversed with the anxious after service till nearly dark. The Lord is certainly doing wonders in that place.

"Well, I left them on Monday with tears. I may say with

Ezekiel, 'I went in bitterness, in the heat of my spirit, but the hand of the Lord was strong upon me,' for I felt it to be *duty* to leave. I went to Hull and found Mr. Jamieson, and laid the case before him, but he could not go.

"When I found that Jamieson could not go I did not know what to do. My heart was sore for the people of Osgood. I could not sleep for two nights. I committed my ways to the Lord, and examined whether it were not my duty to return; but, after considering all things, I concluded it was not. So I wrote to Bro. Fraser, and urged him, if possible, to visit them *now*.* The letter will probably reach him this week, and if the Lord see fit He will send him.

"It seems to be the universal opinion, Bro. McP., of all those who know the state of the case, that you should go to Osgood. Though I am not able to say that you *should* go, I can say that some one ought to go, and that immediately. And further, Hermes, or Apollo either, would not please them so well as you would. It is not to be wondered at. Indeed, I would think it strange were it otherwise. But the question may be put and answered by an echo, 'Whom will we get, if you don't come?'

"And now, brother, I have said nearly all I can say. I have had hard application from Bro. Tucker. He had concluded that he was going to keep me right or wrong, and Bro. Milne helped him. I had education enough. I would be sick if I went back to study. It was sinful to lose my precious time, &c., &c. But, though my heart is pained for poor, destitute Canada, yet I think I must go back. I think it a duty due to myself and to the cause of Christ that I have at least a *little* more preparation. So all their arguments cannot move me, for my mind is made up.

"Will you write to me within three weeks from this date, directing to Laprairie? For this reason: I want you to tell

* This appeal was successful. Mr. John Ferguson, sen., an aged resident of Osgood, writes that he heard Mr. Fraser say, on his arrival, that the statement made to him of the movement was such that he *had* to come.

me who is the secretary for the 'Society of Enquiry'* at Hamilton. I want to write and lay before that society the destitution of these regions, and also the desire that seems to be everywhere manifested to hear the everlasting Gospel in this country. I will 'fill my mouth with arguments,' and plead with them. And who knows but that the Head of the Church will send one from there to help in this wide field? If I am spared to go to Newton, I will lay the case in person before them there, and plead with all my eloquence for one from that place also. Two or three would be a great acquisition to Canada in its present state. May the Lord send some laborers into this vast harvest.

"Your Friend and Brother,

"R. A. FYFE."

His zeal in evangelistic work, passionate love for Canada and its people, and fixedness of purpose in regard to further study, all stand out clearly behind the faded lines and time-yellowed paper of those letters. The second to Mr. McPhail, alluded to in the foregoing foot-note, though bearing marks of great haste, contains two sentences of a more directly personal bearing. From one of them it appears that the want of means still harassed his steps, and that at the solicitation of his friend he had almost resolved to seek assistance in some shape from a certain person who would be likely to give it if asked. He says: "Well, I saw Mr. R——, but I had not courage to ask him. If I should be six years in getting through, I cannot do it. I must fight on though my way is dark. Don't tell me it is pride prevents me. Whatever it may be, *you* know what such feelings are and can easily sympathize with

* Repeating the request in a note a week or two later, he asks for the name of the "President of the Missionary Society."

me. They are feelings that are painful and often disadvantageous, yet they are strong.”*

The reader, too, will sympathize with those feelings and admit that there is a species of pride which elevates and ennobles. When the Christian brother who has means really feels that he is Christ's steward, and that he is giving of the Master's for the Master's work, the young man who is conscious that his single aim is to fit himself for that work will probably do well to accept the aid in the spirit in which it is given. But feelings and motives are apt to get sadly mixed on the part of both, and as a rule better things may be expected from the student who is slow, than from him who is swift, to ask or accept gratuitous assistance. No reader will think the less of Robert Fyfe because he *could not do it*.

The other passage is more subjective still, and more mysterious. It is added in a hasty postscript: “If I wrote you anything about my feelings at present you would find them a strange jumble—hope, despair, hate, love, courage, cowardice, all mingled together.” It would be as unbecoming as useless to attempt to pry too

* It may have been on the occasion of this missionary trip that a pleasing incident, remembered by some of his old friends who still survive, took place. While standing in the bow of the Ottawa boat, with threadbare clothes, patched shoes, and discouraged and downcast by the gloomy outlook, a fellow-passenger, some say at that time a stranger, came up, drew him into conversation, succeeded in getting from him an inkling of the cause of some of his troubles and anxieties, and, after a few kind and encouraging words, handed him a sum of money sufficient for all present needs. According to another and perhaps, in view of his reluctance to accept aid, more probable version, a roll of bank notes was dropped stealthily into his pocket, and not discovered until some time afterwards when he chanced to put his hand into the pocket. “This broke the clouds,” says the brother who tells the story, who makes it doubly interesting and characteristic by adding: “The messenger from his Heavenly Father was none other than good, earnest, thoughtful Stephen Tucker.”

curiously into the nature of the secret troubles which seem still to weigh so heavily upon his mind. Some cause more powerful than mere pecuniary embarrassments must have been at work to move so deeply so brave and resolute a spirit.

The writer has before him a few outlines of a pen picture of young Fyfe as he appeared probably during this summer visit to the Ottawa region. They are drawn by one who was at that time one of Mr. Tucker's household. Here they are. His face and figure are not described, but can be easily imagined by those who knew him in later years. He wore during his evangelistic labors a short pea jacket, and in the pulpit, or perhaps more correctly, on the platform in the barn, behind the pine board to which he afterwards alludes as a pleasant and sacred memory, a "somewhat worn-looking brown frock coat, or long surtout. The dress evidenced poverty, but it was always scrupulously neat." He was "always speaking with the employes of Mr. Tucker about their souls." He was "attractive and popular," and was always listened to in public with "marked attention." "His conversation with the young people was free and friendly, and he possessed great tact in approaching the unsaved. He particularly interested the young in his sermons."

In regard to his preaching at this time, another aged friend still living in Osgood says that while he was not so ready and fluent as many young men, his speaking was marked by "thought and strength." "It was predicted at the time that he would become a great and good man."

CHAPTER IV.

ENTERING NEWTON—HOW WELL PREPARED?—SPECIOUS REASONING—
DR. FYFE'S MATURER VIEWS—ENTRANCE EXAMINATION--THE
"THORN IN THE FLESH"—HIS HEART'S DESIRE—REGULAR
WORK AND OVERWORK—WRITES MAGAZINE ARTICLES—EDUCA-
TION OF THE FEELINGS—A SEASON OF DARKNESS—MORE SICK-
NESS—SHALL HE GO TO AFRICA?

CTOBER of that year (1839) found Robert Fyfe at Newton Theological Seminary, regularly entered for the full course. An important point in his strenuous race was now reached—not a halting-place for rest and repose, but a height from which he could catch sight of the long-desired goal. The stimulus to redoubled exertion was not needed, but the encouragement from the nearing prospect of ultimate success perhaps was. The inspiration of an invigorated hope is now manifest in his letters.

Judged by ordinary standards, it must be confessed that his literary or preparatory course had not been complete or satisfactory. One year, broken by illness, at Hamilton, and one, possibly two, broken both by illness and by other causes of interruption, at Worcester Manual Labor High School, would seem a rather insufficient preparation for entering a theological college. It is almost painfully clear, as we shall see, that Robert Fyfe himself growingly felt that he was placed at serious disadvantage

by the lack of more extended preparation. He repeatedly assigns it as a reason for putting forth all his energies while at Newton. Of his eighteen class-mates, fourteen were college graduates.

But it would be a great mistake to attempt to measure the mental discipline he had attained by the number of school sessions he had attended. Whatever his mental habits may have been prior to his conversion, there is abundant evidence that the four years which had intervened between his entrance into the Hamilton Academy in 1835 and his entrance into Newton Theological Seminary in 1839 had been years of intense mental activity, in school and out of school. No one knew better than he that the tale of months or years at college is no reliable measure of a student's actual attainments. The following passage from a letter written shortly before the close of his first year at the Worcester school, and while he was anxiously revolving, in the light of possibility and duty, the question of taking the college course which was urged upon him and which he had come to desire, shows the turn which his thoughts sometimes took :—

“One consideration has presented itself to me since I wrote the first part of this letter, respecting going through college. Mr. Bailey (Principal of the W. M. L. High School), who is considered to be a very good scholar, told me candidly that when he graduated, though among the first in his class, he could not conjugate *τύπτω*, and that during the four years he had been teaching he had learned three times as much of everything as he learned during his preparatory and collegiate course put together, and I was told that he was a good student too! He did not tell me this to prevent me from going through college, for he wishes with all his soul that I should go. Now, if a man can become learned out of college; if, after he has learned the first principles of things, he can in four years learn

three times as much *out* of college as he can in seven years in college, is it not best to get the first principles well learned and let the collegiate course go? I do not, however, despise a collegiate course; for, were it consistent with my circumstances, there is nothing I would like better."

It may be that this book will be read by some young men who find themselves in the same quandary as young Fyfe at the time the foregoing was penned. The difficulties in the way of a complete and thorough course of preparation may seem almost insuperable, and they may at times be tempted, as he seems to have been, to persuade themselves that they will lose little or nothing by foregoing it. Such will quickly see, unless their judgments should be biassed by the pressure of discouraging circumstances, as his evidently was, that the inference which he was more than half inclined to draw was quite unwarranted by the premises. To base a broad generalization upon a single case, and that clearly a very exceptional one, was to do terrible violence to the laws of the logic which was one of his favorite studies. Whatever may have been the fact with some of the American colleges fifty years ago, there is good reason to hope that the case of a graduate from any college of standing, who should be amongst the best students and yet unable to conjugate *τίπτω*, would be to-day a rare phenomenon. There may, it is true, be many instances in which students learn more in four years after graduation than in seven before it, but the question is to what extent the achievement is due to the power gained in the seven. Could Mr. Bailey, without the seven years' training, defective as it seems to have been, have learned in ten years, or in a lifetime, what he learned in the four to which he brought all the

accumulated strength gained in the seven? "But," it may be objected, "see what Dr. Fyfe learned and accomplished in after years without the full collegiate course." Two questions will suggest the reply. How many young men have the strength of will, the thirst for knowledge, and the invincible moral purpose which made Dr. Fyfe what he became? and, Who can say how much more he might have accomplished had all the elements of power which were welded into his character been reinforced by three or four years more of college discipline?

But, lest some further correction of the influence of his reasoning and example be needed, it may be well to give in this connection the verdict of his ripened judgment in after years upon the question at issue. His views, as set forth in a lecture on Education which he delivered on one or two occasions to his Woodstock students, are so clear and satisfactory, so consonant with the sound common sense which characterized all his deliberate utterances, that no apology is thought necessary for the following extract:—

"I wish to brand in the strongest manner what I deem a grave popular error, viz., that of associating education altogether with school or college training. Under the influence of this error, men call Peter, and John, and James, Bunyan, Fuller, Thomas Scott, Ferguson the astronomer, Bloomfield the poet, and Hugh Miller the geologist, and a host of such men uneducated. There never was a greater misnomer. True, these men never attended college; they had no titles appended to their names; they carried no parchment diplomas in their pockets; but *uneducated* they certainly were not. They were most thoroughly educated if we mean by education the development of their mental, moral, and social powers, that which gave them command of the faculties which God had bestowed upon them. They could think strongly and clearly. They could investigate thoroughly any subject which was presented to them. They

could control their passions and appetites. They could treat their fellow-men in a proper and becoming manner, adapting themselves to the position in which God in His providence had placed them. In what place they acquired this culture; by what means they obtained this command over themselves, is clearly a very subordinate matter. . . . If a man acquires the command over *himself*, using the word in its widest sense, it matters not whether he have made this great acquisition in academic halls, or, as did Bloomfield, in following the plough; in the libraries of a university, or, as did Hugh Miller, in a stone quarry. It matters not whether he graduate, as one eminent man told me he had done, at 'the north-east corner of a log-heap,' or in splendid convocation. The point is to *obtain* this culture. . . . I am not speaking against seminaries of learning. My associations and the position I hold sufficiently declare my estimation of such institutions. Nor am I intimating that it is as easy for a man to acquire what may be properly called education out of colleges as in them. Far from it. None but those who have toiled without the aid of institutions of learning to fit themselves for usefulness, or to discharge the obligations laid upon them, can know all the difficulties which beset their path, all the bitterness of the struggles which they have to endure, or the slow, tedious, up-hill work which they have to perform. . . . In this world no man can effect anything but by the sweat of his face,—by hard work, whether he is in an institution of learning or out of it. The chief difference between the ins and the outs is that the one has to work hard and the other has to work harder."

It is easy to read between the lines of those last sentences a graphic chapter in the lecturer's own experience.

As before said, an intermediate goal of young Fyfe's noble ambition was reached when he entered Newton Theological Seminary. His three-years' course at that institution would be the last stage in the preparation for the life-work on which he longed to enter. In the learned and able men who constituted the staff of instruction of that institution he would find those well skilled in ministering to the cravings of a hungry mind eager for

fuller explorations in the broad fields of philosophical and religious truth. He would now sit with great delight at the feet of such men as a Ripley, a Chase, and a Wayland. The pressure of pinching poverty would henceforth be less painfully felt, as the opportunities for self-help would be greater, even if he declined to avail himself, as he probably did, of the aid proffered by such associations as the Northern Baptist Education Society. While declining such aid for himself, not so much, perhaps, from the pride which forbade him from asking help from individuals as from his fixed resolve to lay himself under no obligation that might afterwards hamper him in any way in his choice of a field of labor,* his after life showed that he heartily believed in extending the helping hand to young men struggling with poverty in their efforts to fit themselves for the ministry of the Word.

Those who were Dr. Fyfe's associates in labor at Woodstock know well how warm and active was his sympathy with needy students in their struggle to secure an education, and how much toil and self-denial it cost him to keep the fund for ministerial education replenished for their benefit. Nor can we doubt that the large company of those whose paths to the fields of usefulness they are now occupying were smoothed by the help thus supplied, will ever hold in grateful memory his unselfish service in this regard. In the good, but not always congenial, work of soliciting contributions for this purpose he may have been stimulated both by thankful memories of generous help in his own time of need, and by bitter re-

* He says in a letter written about this time: "I am not yet under the Education Society. I am afraid to let the Americans have any claim on me, lest I be drawn away from where I am more needed."

collections of hardships and privations which the Christian liberality of his Master's stewards should have rendered unnecessary.

He passed the entrance examinations successfully. Writing to his friend McPhail shortly after his admission he refers first to his wanderings since they had last met. "Since I saw you I have been to Quebec and over four of the New England States, besides a great many short fifty and sixty-mile journeys. I have preached twice since I came to the States, and I do not intend to preach more for six months." He then proceeds: "I entered Newton on the first of October. The examination was pretty close. Only think of me, poor little thing, sitting before four of the most learned men in the country, trying to read Greek and Latin and to go over philosophies of all kinds, when I had not looked at some of these things for two years! However, I was received into the regular course. Indeed I surprised myself, for I did not think I could do half so well." He is making a specialty of Hebrew. Though pitted against fourteen college graduates, he has been assured "by pretty good authority" that he can take the second, if not the first, place in Hebrew. After giving a brief outline of his regular studies, he goes on to say: "I have commenced reading a very excellent French work on criticism. I read the Greek classics one hour daily. I find this beneficial. It gives me a more thorough knowledge of the language, and I read 'Butler's Analogy' every day. I do this for the twofold purpose of making his arguments my own and disciplining my powers, for not having had the advantages of a college course, I must indemnify myself for that loss by every lawful measure." He praises the beauty of the place,

the comfort of the rooms and board, is pleased with his society, and delighted with his teachers. He "loves the place much." There is one drawback—the great expense for books. His for the term cost thirty dollars. He had been obliged to buy them at six months' credit, but they must be paid for then, and this is already troubling him. The laws of the institution do not permit students to accept money for preaching during term, and he is not certain of getting a place in vacation. He fears poverty is to be his "thorn in the flesh" through life. "I need it to keep me down. I get more of everything than I deserve." "I must trust to Providence."

In another part of this letter he speaks to his friend from the fullness of his heart of his fears and hopes and aspirations. The words reveal the man, and may be helpful to others:—

"But oh! my brother, I may acquire all these things I have mentioned"—referring to his list of studies—"and yet go forth not to bless, but to curse, mankind. When I think of such a result my soul sinks within me, and I could weep like a child, for 'who is sufficient for these things?' Indeed I am well satisfied that without cultivating the heart there would arise no good, but evil, from cultivating the intellect. Still, I believe that He who was a 'mouth' to Moses can be the same to me. But as he knows well what we are and what are the duties of ministers, he will give us 'grace according to our day,' and strength to bear any weight of responsibility he may put upon us. O! if I have asked for anything in earnest—if I have pleaded for anything with tears—it is that God would prepare me to be a *useful* minister. I have been so impressed with this idea that for days in succession it has been the burden of my prayers. I do not know how to cultivate my powers to the best advantage. I do not know what is best for me, and I entreat Him to show me. I do not feel satisfied with a cultivation that will pass, but I want to cultivate my

powers to *the best advantage*. I do not think it is presumption to think that God will direct me in this."

We do not again hear from him until near the close of the college year, in June, 1840. He has been studying Hebrew and Greek throughout the year, writing out his own translation of every Psalm read, and of Romans, with notes and criticisms. He finds it no light task to dig his way through old Latin and Greek commentaries. He has also compared the Old Testament in Hebrew with the Greek version, had lectures on the manuscripts of the Old Testament, &c. All this in the regular college course. He has had to preach about once a fortnight and to attend two "enquiry meetings" every week, besides regular class and society meetings. But over and above this he has privately, for his own behoof, read "over and over" two works in Mental Philosophy, and two of the Greek classics, Xenophon and Sophocles, and has translated for Professor Hackett a Latin work on the Immortality of the Soul, "an abominably hard thing." He does this extra work because, as he says, "I feel deeply the disadvantages under which I labored in my youth," and "the importance of that work for which an angel is inadequate, or at least not so well suited as a devoted Christian is." He feels more keenly than ever his own inability, and trembles to think how soon he must go out. He has never had "the burden of souls" lie upon him with such weight as during the last four months. He feels that he "must seize every moment and use it to the best advantage."

The extent to which he did thus seize every moment becomes still more apparent when we find that notwithstanding all the above mentioned abundant and exhaust-

ing labors, regular and extra, he managed to find time during the year to contribute two or more articles to the *Canada Baptist Magazine*, which was then being published in Montreal. These articles were published over the *nom de plume* "Julius." The first appeared in the number for April, 1840. Its subject was "The Source of Mental Power Neglected in our Present Systems of Education." The article sets out with the statement that men in those days "attempt too much, and therefore do nothing well, or leave undone something that ought to be done." "We must now not only be instructed 'in all the wisdom of the Egyptians,' but we must also scourge our poor students through the fearful catalogue of *modern* discoveries," Our young ministers must, if they pay any deference to an unreasonable public feeling, know nearly everything that can be known by mortals. In obedience to this unreasonable demand, the poor student rises up early and sits up late, striving to satisfy what is insatiable. The result is that the student neither satisfies the public as to the quantity nor himself as to the quality of his studies."

He then goes on to argue that want of thoroughness is not the only evil arising out of thus attempting too much. "While we are striving to meet the exorbitant demands made upon our intellect, *we neglect to cultivate our feelings*, and therefore students, after poring over sections and cones, Butler's Analogy, Latin, Greek, and Hebrew roots, go out into the world 'as dry as summer dust.'" "How much effect have students upon the public mind before they change the frozen style they possess just after leaving our institutions of learning? The fact is they have neglected to cultivate their feelings, the source of all their mental power."

Perhaps the workings of the mind and heart of the young writer, at this period of his history, cannot be better portrayed than by quoting entire a couple of paragraphs in which he illustrates his theme. The sentiments, too, are suggestive, and may not be without value to students even in 1886.

"Just call to mind the young man who was earnestly inquiring whether it was not his duty to prepare for the ministry. Do you remember how you loved to hear him exhort? Why? Because his ideas were profound? No. Because his language was polished and his manner graceful? No. But because he *felt* what he said; and therefore could touch the hearts of his hearers. The young man enters the seminary, finishes his preparatory studies, and returns to his friends. He rises to speak in the meeting. Presently some begin to yawn, others pull out their watches, etc. Now why is this? Are not his thoughts good, his language polished, and his manner graceful? 'Yes,' says one, 'but how cold it was! What a sparkling, but cold icicle he delivered to us!' Here is the trouble. The intellect and feeling of the young man, when he commenced studying, were nearly balanced. But since then his intellect has been constantly expanding, while his affective faculties have remained about stationary. There is, therefore, a vast disproportion between the two. But had he kept up the same relation between the two classes of his faculties that existed between them when he began to study nothing could have withstood him. Take some D.D. who has spent all his lifetime poring over musty folios. His sermon is splendid. His thoughts have a sparkling brilliancy—but it is a brilliancy like that which comes from the

icebergs of the north, cold and chilling. 'Tis the burning bush, but there is no angel in it.'

"Is not the benumbing coldness which our learned men so generally manifest the secret of the popular prejudice against an educated ministry? Our learned men do not cultivate those feelings which they possess in common with the mass of humanity; and, therefore, they need not expect to touch the chords that vibrate in the human breast. Why is it that woman has such power over us? Because she has more intellect than we? No. Because she is a WOMAN? No such thing. But because she has educated her feelings more thoroughly than we. She can sit night after night by the cradle of her suffering darling, when the more sturdy form of a man would sink with fatigue. She can melt the stern judge, when all the persuasive strains of the lawyer have proved fruitless. This, too, is to be attributed to the superior strength of her feelings. Take, too, the successful play-actor, whose business has been to cultivate his feelings, almost all his life. You will find him behind the screen, just before appearing on the stage, working up to the highest pitch of excitement his feelings which are already strong. However, when he appears before the audience, the whole strength of the actor's nature sheds a glory upon the sentiments of the author, which carries lasting conviction to his hearers. They weep or laugh just at the will of the speaker, for his feelings are so much stronger than theirs that he completely masters them. They are captive at his will. The stronger a man's feelings are the better, provided that his intellect be able to balance them."

The other article referred to, which was to appear in a

later number of the *Magazine*, we have been unable to find. The object of the article as foreshadowed was to show that originality of mind depends in a great measure upon the cultivation of the feelings.

Reference was made in a previous chapter to a fearful season of darkness and doubt through which he passed, presumably while at Hamilton. As there intimated, it is possible that that terrible experience is out of place, and should be assigned to this, his first year at Newton. In the absence of any definite date-marks, it seems impossible to decide the point with certainty. In any case he passed through the deep waters and the thick clouds during the winter of '39 40. He thus describes the event:—

“During the winter I had a season of fearful darkness—even despair. I thought I was without God in the world. Perhaps *you* know the anguish of such feelings. I had these feelings for two or three months. I thought it was not my duty to preach, and therefore asked a dismissal from the Faculty. But they would not let me go. Soon the Lord had mercy upon me. He breathed upon me and bade me live.” “Ever since he has been pleased to smile upon me.” One is disposed to wonder whether he does not unconsciously put cause for effect when he adds: “But my health was gone, and I therefore left the institution for a short time.”

In view of so much persistent overwork and, as we may be tolerably sure, neglect of fresh air and exercise, it is no wonder that he goes on to tell his friend. “I have had a poor turn this spring. I got ‘run down’; had no mental rest for seven months. My nervous system was out of order, and a liver complaint was the conse-

quence. I am so that I can attend to my duties, but have rather too much on my hands. As to enjoyment—that *smooth peace* and *tranquillity* of which I have heard others speak—I do not have much of it. My great desire is to see Christ glorified in the conversion of souls.” As if any one had any right to expect “smooth peace and tranquillity” while daily sinning against God’s laws as written in his physical and mental structure, and reaping the bitter but legitimate fruits in ailments of the liver and other organs!

He is obliged to travel for his health during vacation, and longs to visit Canada; had almost determined to do so, but finds that it will be out of his power for want of funds. He does not expect to be able to see Canada again until after his graduation, unless “something very unexpected shall happen.” As we shall presently see, the unexpected must have happened, though in what form it came does not appear. He sends touching expressions of solicitude and affection for the people of Osgood, where his friend Mr. McPhail has now entered upon his long pastorate, and adds: “I have preached in mahogany pulpits covered with silk velvet, but I had rather preach behind that little pine board in D. McM——’s barn.”

Notwithstanding that his love for those amongst whom he had labored is thus unchanged, he now for the first time intimates the possibility that he may not return to Canada to labor. His warm sympathies are being drawn out in another direction: “As to the certainty of my turning to Canada finally I cannot yet decide. My heart is divided between Canada and *Africa*. I think of Africa, not only on account of its degradation, but because few are willing to go to that degraded race. The

greatest obstacle there is in the way of my going to Africa is the fear that so hot a climate will not agree with my health. However, if the Lord sees fit to send me, I shall have no fears for my health."

The history of the vacation to which he was then looking forward with uncertainty must be reserved for another chapter.



CHAPTER VII.

THE UNEXPECTED HAPPENS — AGAIN IN CANADA — EVANGELISTIC WORK IN BECKWITH—HARD WORK AND A LONG RIDE—AFTER MANY DAYS—A BIRD IN A CAGE—THEOLOGICAL STUDIES—THE BROOKLINE CHURCH—AN OLD RESIDENT'S RECOLLECTION—HEART-SEARCHINGS—SHALL HE VISIT CANADA?—LAST NEWTON LETTER—THE COURSE COMPLETED.

CONTRARY to his expectations, the summer of 1840 found Robert Fyfe again in Canada, in the midst of the familiar scenes and amongst the people to whom he cherished so true an attachment. He was able again to join his faithful friend McPhail in his missionary tours. In what shape the "unexpected" had happened to enable him to do this we are not informed, nor does it matter. As before intimated, his earnest wish and the heart's desire of the people of Osgood had been fulfilled. Mr. McPhail was now settled as pastor of the church organized by the two co-workers the preceding summer. This pastoral relation so happily formed in 1840 lasted a quarter of a century. After the arrival of his zealous young friend from Newton the two set out together in apostolic fashion on a missionary tour in the township of Beckwith. Their joint labors were once more abundantly blessed. None of the letters of Mr. Fyfe that have come to hand refer specially to this tour, but an interesting account of it is given by Mr. McPhail in the *Canada*

Baptist Magazine. The letter is dated Oct. 14th, 1840, but appears in the December number of the magazine. The following extracts will be found interesting as showing the whole-souled devotion of those pioneer missionaries, of whom Mr. McPhail was a worthy type, as well as in relation to the subject of this memoir:—

“The Lord has mercifully visited the people of Beckwith with an outpouring of His Holy Spirit. About five weeks ago I visited that township, accompanied by Bro. Fyfe, from Newton Theological Institution, U.S. We arrived there on Wednesday evening, and remained about twelve days with them. We held a prayer-meeting that same evening; and also kept meetings on Friday and Saturday evenings, at which time some interest began to be manifested among the people.

“On Sabbath the people gathered out well to hear—many having come ten miles to hear the Gospel preached, and some sixteen. They listened with profound attention, and some were considerably affected. We continued public service every evening in some place or other of the settlement till the next Sabbath. When released from public engagements we were employed in private instruction or in visiting from house to house.

“Our meetings were protracted to a very late hour; and sometimes it would be two or three o’clock in the morning before the people would retire. As often as we would pronounce the benediction, some of them would sit down, unwilling to depart.

“The last Sabbath we were in Beckwith will long be remembered. Early in the morning we heard a number relate their experience, and then proceeded to public worship. We had a crowded and an attentive audience, and many were deeply affected. Towards the evening we had a baptism in the Lake Mississippi. As soon as we could get in order we commenced public service again. We both addressed the people that night, and after we had done a number remained and spent the night till daylight in religious exercises.

“When the morning appeared we all prepared for our respec-

tive homes. Again we prayed, and commended one another to the Divine care and protection.

On Monday morning we took our journey on horseback, and arrived in Osgood in the evening (a distance of sixty miles or upwards), and the next day proceeded to Bytown; but, being detained by the steamboat till Friday, we could not arrive at Petite Nation* till Friday evening. Our arrival was announced, and a company was soon gathered. We continued our meetings till Tuesday—preaching only in the evenings on week days. The Lord was among us, and blessed His word to the conversion of a few souls. Two young men were baptized in this place.

“The time now arrived that Brother Fyfe must return to his studies, and I return to my own people; accordingly we took leave of each other and departed. Never did I labor with a more active and zealous brother than he is.”

How many of even our most devoted ministers and missionaries in these later days would relish a horseback ride of sixty miles or more in one day, following nearly a fortnight of unremitting toil by day and by night, and followed by a new departure “next day” for another distant section to preach the Gospel and renew the labors there?

From an allusion in a subsequent letter it appears that the young student's labors during this vacation extended to other places, and were, as he seems to have afterwards thought, too much “scattered.” As will appear presently, it is not clear whether he returned to Canada during his next and last vacation or not. If he did, it was no doubt to repeat the history of these two summers, by zealous work in the Ottawa region. The effects of those labors are still clearly manifest. The churches and people in that region were always dear to him. They were the objects of his first love as an evangelist. In no part of

* Now Papineauville.

the whole broad field which he so often traversed in later years in the interests of ministerial education could he count on a heartier welcome. From no people did he receive more liberal contributions, in proportion to their means, in aid of his good work. And certainly no churches in Canada have furnished, in proportion to their numbers, so many earnest and devoted young men as students for the ministry. These statements, though made without statistical proof, on the basis of the observations and impressions of some fifteen years in the Woodstock Institute, are ventured with a good deal of confidence. It was with Dr. Fyfe himself a frequent subject of regretful comment that the large city churches, notwithstanding their superiority in point of numbers, wealth, and other advantages, fell so far behind their sister churches in the country in the number of laborers they sent out into the vineyard. A glance over the names of those who have gone out from the Institute and McMaster Hall, and who are now doing so good service in various localities, will, it is believed, afford ample evidence that the churches of the Ottawa Valley and neighborhood have been hitherto the most prolific of students for the ministry. The fire kindled in those regions nearly half a century ago by a Gilmour, a McPhail, a Fraser, and a Fyfe, and other men like-minded, has burned into this day. The fathers seem to have transmitted a goodly portion of their zeal to their spiritual children, and the representatives of the latter are doing good service to-day in many places, not only in Ontario and Quebec, but in other lands. One, at least, has been for years a devoted missionary on the plains of India, and still toils on beneath its fiery sun.

A letter written to Mr. McPhail from Newton in December gives some account of the manner in which the last days of this vacation were spent: "I arrived in Laprairie on the Friday after I left you. On the Sabbath morning nothing would do but I must preach in Montreal. Well, they set me up in that hateful barrel of a pulpit! I, who had been accustomed to be on a level with my hearers, felt like a bird in a cage. I couldn't sing! There was scarcely any one to hear me—about fifty or sixty. I saw my father and mother, and was thankful that I had it in my power to make them a small present. I saw them only one night. On Wednesday I went to Napierville, and returned to Laprairie in time to take the cars on Thursday morning, expecting to reach Newton that week. But I was disappointed. I suffered some from the cold, having no overcoat. Spent the Sabbath in Springfield, Mass. I preached once there. When I came to Newton I found that I was a whole fortnight too late, which gave me hard work to make up. This, with a bad cold I caught on the way, threw a gloom over the first part of the term; but I have entirely got over both my cold and my loss of time."

He then goes on to speak of his school work: "My studies are entirely theological. We are upon the attributes of God. To-morrow we examine the omnipresence of God. We make but little use of the Scriptures, except when we cannot get along without them. I am very fond of the metaphysical way in which we are now going over theological subjects. We first examine the subject; read frequently some old Greek or Latin author, and then present essays on the question and have it fully discussed before Professor Sears. I have learned nothing

new so far. The chief advantages I have derived from my studies so far are:—1. I have been more clearly convinced of the incomprehensible nature of the God whom we worship. 2. I have learned to think more exactly on these subjects. 3. I have learned to be more guarded in my statements respecting God. 4. I have learned that the Scriptures are fully and verbally inspired, else they have no inspiration at all.”

Respecting his religious work he says: “I have not preached much since I came here. I had the privilege of preaching in one place where the Lord is now manifesting His power. The church with which I am now connected (Brookline) is in a very interesting state. I still keep up a Bible class there. The people there are certainly the best, *i.e.*, the most spiritual (as a church) I have known in the States. They are *very* kind to me. By the way, I preached last week to a Socinian church!”

It would have been pleasant to be able to put on record some reminiscences of his connection with the Brookline church and people. He seems to have been deeply attached to them and they to him. He was, after graduation, as we shall see, ordained under the auspices of that church. But alas! inquiry only reveals the fact that “almost all of those who knew him there in the ‘long ago’ are, like him, now among those ‘on the other side.’” One lady, however, writes: “I remember him well in connection with Jacob R. Scott while they were students at Newton. They were both at Brookline very often, and very frequently in my father’s house. I remember also Mr. Fyfe especially at the evening prayer meeting, and was always much impressed with his earnestness in prayer and exhortation, and considered him then a devotedly good man.”

A feature which continually reveals itself in the letters in which the young student unbosoms himself so freely to his most intimate friends is his devout frankness in the analysis of his own feelings and motives. Several illustrative passages have already been quoted. Such passages, penned for no eye but that of the one trusted friend, reveal the inner man as no public act or utterance could do. They lay bare the otherwise hidden springs of action. The maturing, but often chilling influence of time and study seem to have as yet but slightly, if at all, abated the warmth of his evangelistic zeal or the fervor of his religious emotions. Now that he has nobly lived and passed away into the enjoyment of the full fruition of the higher life, we may, without fear of indelicate intrusion, and for the sake of the instructive teaching, glance into the sacred privacy of confidential correspondence:—

“Respecting my personal feelings, I must lament that I do not feel so deeply interested in the cause of Christ as I have done. I need not tell *you* how difficult it is to cherish deeply pious feelings at an institution like this. Yet I am not wholly without interest. God has been pleased often to give me rich seasons of communion with Him. He has been pleased to reveal to me my own vileness so that I have lain down and writhed in self-abhorrence. He has enabled me to believe, too, that Jesus will wash the last stain from my spotted soul, and kill the last sinful desire that may linger about me. Blessed be His name forever! If ever I have felt my soul drawn out in prayer, it is when I have been remembering you and your kind people and the people of Beckwith. I can truly thank God that He is still among you. I promised, while in Canada, by the help of God, to keep the *salvation of souls* before my mind as the great object of all my studies. May the Lord help me to keep my word!”

As “the child is father to the man,” so too is the stu-

- dent preparing for his life-work the father of the future worker. It is not wonderful that from such spiritual wrestlings should have been begotten a life of singular devotedness and singleness of purpose.

The last of the Newton letters in possession of the writer is dated June 30th, 1841. It is self-explanatory, and may be given in full, with the exception of some unimportant details in reference to studies, &c. :—

“It is now a very late hour of the night and the whole institution is still as the grave, yet I feel little disposition to sleep. I have been thinking and praying for poor Canada, and asking the Lord to direct me what to do during the coming vacation. And now I am seated to ask you a few questions. You need not expect what may be called a friendly letter; I am only going to talk about business. . . . The last letters I have received from my friends have asked me the question whether I should visit Canada during my next vacation. To all these inquiries I have given a negative answer, though it was sorely against my feelings. 1. My health has not been good (though it is very much improved, thank God). The spring was a very trying one on the constitution. 2. I have been and am much afraid that if I should go to Canada you will try hard to prevent me from returning to finish my studies, which I am fully determined, God willing, to do. 3. The church close by the institution have spoken to me about preaching for them during my next vacation. 4. Folks know that I am poor, and if I spend £12 or £14 every year to visit my friends, and do not tell them how my expenses have been met, they will think me very extravagant. And, of course, I can't tell every one how my expenses have been defrayed. Now, all these considerations have led me to give a negative answer to their anxious inquiries. Still my spirit is restless and unsatisfied, and what to do I know not. I know the delicacy of your own feelings, and can therefore have more confidence in your answer. What would *you* do in my place? I do feel a delicacy in receiving money from the poor people up in that region, and yet I can't go without it.”

He goes on to explain that some money which he had

saved, thinking he might need it for the purpose of making this visit, he had been obliged to spend for medical advice and medicines, so that now he had not a cent to spare. He expresses warm gratitude to the people "up there" for their great kindness to him in the past. But the memory of this very kindness operates as an additional reason why he is reluctant to draw upon them in future. He thinks he could spend five or six weeks in that region should he come to Canada, and in case of doing so would not scatter his labors as he did the preceding year, or bind himself to a day in a place, but should hold himself free to act as the Lord might direct. He proceeds to ask definite answers to the following questions:—

"1. What would *you* do in my place?

"2. Is there any field that seems to be open for *you* and me to enter? Is Mountain open, or any other promising field? For if there is not a prospect of doing good of course I shall not go?

"3. Would my expenses be paid, for I should not *think* of anything more?

"4. Would you be at liberty to labor with me? I was going to ask you a question about my returning here, but that is fixed—I feel quite resolved upon that.

"Remember me affectionately to the kind brethren and sisters of Osgood. I often think of you and them, and pray for you although I am far away. Tell them to 'look unto Jesus.' This may be an old story to them, but I can't think of a *better* advice. The more I think of the exhortation, the more important does it seem. Looking unto Jesus is what, by the grace of God, I intend to do on earth, and what I know all Christians will rejoice to do in Heaven.

"Please write me as soon as you get this, if you think it worth noticing. I shall hold myself free from engagements here till the first of August. After that I may give up all

thoughts of going this summer. I entreat you to be perfectly free with me. Tell me your mind without reference to my feelings ; for, after all, I greatly doubt whether it would be worth my while to go, and I may do some good here."

The letter closed with an apology on the ground that it had been written in great haste and while he was half asleep.

It is uncertain what answer he received, or whether he visited Canada in 1841 or not. The probability seems to be that he did not, but spent the vacation with the Brookline people. Be that as it may, he adhered to his purpose, and returned to Newton next year. No particulars of his work during that year, either within or without the college, have come to hand. We only know that he finished his course with credit to himself and satisfaction to his teachers. Our pleasing task is now to follow him into the outer world, and see how he acquits himself on its stern battle-fields.



CHAPTER VIII.

ORDINATION—CHARGE BY PROF. CHASE—ONCE MORE IN CANADA—
WORK AT THE SCOTCH LINE—ORGANIZATION OF THE PERTH
CHURCH. INCONGRUOUS MATERIAL — SCOTCH BAPTISTS — A
MODEST STIPEND—THE CHURCH CONSTITUTION—DISABILITIES OF
“DISSENTERS”—BAPTISTS NOT WANTED—“VALID ORDINATION”
—APOSTOLIC SUCCESSION—A LOGICAL DILEMMA.

THE twenty-fifth of August, 1842, was, no doubt, marked as a memorable day in Dr. Fyfe's calendar. On that day he was solemnly set apart to the work of an evangelist. The ordination service took place in Brookline, Mass., and at the instance and request of the church in that place. At the council convened by the church ten days before, for the examination of the candidate, there were present, in addition to Rev. W. H. Shailer, the Pastor, and several other delegates of the Brookline Church, Professors Ira Chase and Henry J. Ripley, of Newton Theological Seminary, and from the First Baptist Church in Roxbury, Mass., Rev. T. F. Caldicott, afterwards so well known in Canada as Pastor of Bond Street Church, Toronto.

In accordance with the arrangements made at that conference the ordination services were conducted on the day above named. A sermon was preached by Rev. W. H. Shailer, prayer offered by Prof. Ripley, charge addressed to the candidate by Prof. Chase, and the welcom-

ing right hand given by Prof. Ripley. The *Christian Watchman* of Boston, adds:—

“The charge was happily adapted to the peculiar circumstances and expectations of brother Fyfe, just about to leave this vicinity for Canada, the field where he will commence his labors in the ministry.

The Right Hand of Fellowship was presented in a manner which would not fail to satisfy all how largely the candidate enjoys the confidence and affection of one who has had the best opportunities of becoming acquainted with his character and capacity for usefulness.

The services throughout were very instructive and solemn, Our brother leaves in this region many friends who will long remember him with respect and esteem, and whose prayers we trust will follow him to his important but arduous field of labor

A natural inference from the foregoing would be that Mr. Fyfe had finally decided to follow his earliest and strongest impulses and give himself to the ministry of the Word in Canada. Such was not, however, the case, for we find him two months later in Canada, indeed, but in a state of most painful suspense and indecision in regard to the question of his future location. Writing on the 31st of October from the “Scotch Line” in which neighborhood he had had both labor and conflict, as will be noticed presently, he says:—“I design to go down the country on a week from next Thursday. Whether it be forever or not I cannot tell. But with the help of the Lord I mean to decide this question before leaving. Oh that the Lord would direct me! If I know my own heart, I am willing to go to any place or stay anywhere He may desire. . . . But I am in great distress of mind, and I can’t live long this way. Yet to decide so important a matter wrong at the very outset

of my ministry, what harm may it not do? Lord, direct me, for it is not in me to direct my steps." That his perplexity could not have been caused by discouragement arising out of any apparent want of success in his labors is evident. "The people both at Bathurst and at the Scotch Line are coming out in crowds. I never saw such a jamb as we had at McDiarmid's the other evening. More than one hundred and twenty grown-up people in that little house! The school-house in the Scotch Line was as full last evening as it ever was. May the Lord bless His Word to them."

On the same day on which the letter from which the above extract is taken was written, but probably at a later hour, as the fact is not mentioned in the letter, the church in Perth was organized by Mr. Fyfe. His own brief statement of the circumstances, as given in a letter to the *Register*, is quoted below. At the earnest solicitation of the newly-formed church he was finally induced to become its first pastor. Whether he made his contemplated journey "down the country" or not is not known. If so, he must very shortly have returned to enter upon the duties of his first pastorate.

The Baptist church in Perth is historic. It was in connection with its pastorate that the late venerable and beloved Dr. Cooper commenced his work in Canada. The lamented Dr. Davidson held his church membership in this body, of which his father and mother were also members, and from which he, in the words of an aged brother who is still one of its members, "when but a raw country lad first went to attend college."

The town of Perth is, as most readers well know, about forty miles to the north of, or, in the phrase of those

days, "back from" Brockville. The Rev. J. Girdwood describes in the *Montreal Register*, in a letter dated Nov. 8th, 1842, a trip from Brockville to Perth, undertaken at the "urgent invitation" of Mr. Fyfe. He says: "The country through which I passed was beautiful. With the exception of seven miles the road was dreadfully rough. About Perth the scenery in general—the river Tay and the town itself—do not remind one of the "fair town," except it be by contrast. For there is no hill of Kinnoul, or verdant slopes. Perth is, however, a fine town." Mr. Girdwood then goes on to say: "In the Baptist chapel I preached to a good congregation, considering it had rained all day, bad roads, and a short notice. Next day I rode back five miles to Bathurst with Mr. Fyfe, and preached to a deeply interesting congregation. The Baptist friends remained when the rest retired, and we conversed together respecting their prospects. They are exceedingly anxious to secure the labors of Mr. Fyfe. I trust the Lord will guide him to choose Drummond as his field of labor."

Mr. Fyfe, as we have seen, decided to remain at Perth. In a letter to the *Register*, dated Dec. 14th of this year, he gives a concise account of the commencement of his work there:—

"When I came to this place (in the latter part of September) all the Baptists, with a few exceptions, were members of the Beckwith church, of which our lamented Bro. McEwen was pastor. A number of our brethren, however, who lived in the neighborhood of Perth were very desirous of having a church formed to meet statedly in this village. Accordingly on the 21st of October a general church meeting was called at a central place to take the matter into consideration. After the matter was laid before the meeting our brethren from Beckwith and Carlton Place cheerfully agreed to dismiss any who desired to connect

themselves with the church about to be formed in Perth I think it greatly to the praise of the brethren in these places that they cheerfully dismissed all who desired to be, even when their own strength was very much reduced thereby. May the Lord reward them by sending them a pastor who shall build them up; they greatly need one. At this meeting twenty-two were dismissed, who with four others, after severally "giving a reason for the hope that was in them," were formed into a church on the 31st October. A large delegation from the other church was present and, after witnessing our order, sat down with us to commemorate the death of our common Lord. I preached on the occasion from the words, "that there might be no schism in the body." Since that time I have been absent two Sabbaths. Our audience has steadily increased every Sabbath, so that now it numbers more than double what it was at first. Our Presbyterian friends have generally shown a truly catholic spirit. They seem to rejoice whenever the Gospel is preached. Our Methodist friends have also manifested their good will.

"I preach twice every Sunday in Perth, and once a week, alternately, at the Scotch line and at 6th line of Bathurst. The attendance is very good and the interest seems to be deepening."

Notwithstanding the excellent spirit thus manifested by the members of the sister, or rather parent, churches named, the unanimity and harmony that finally prevailed at the organization of the Perth church were not attained without great labor and anxiety on the part of the future pastor. Here, at the outset of his public career, a large demand seems to have been made upon the combined tact and firmness which were so abundantly displayed on many subsequent occasions in the course of his history. In the private letter above quoted, written before he had decided to remain in Perth, he gives some particulars "Twenty-three were dismissed to form the church in Perth, and after talking, etc., they parted in a better state of feeling than they have had for eighteen months.

Of the twenty-three, Mrs. — stayed back. She is afraid we are going to take in Mr. —. But, if the Lord show me it is my duty to stay here, Mrs. — shall stay where she is till she manifest a different spirit. She must show more confidence in her brethren. What right has she to say, 'Take in this one, keep out that one, or I will leave you'? . . . You cannot conceive of the trouble and labor and anxiety I have had in forming this little body. I mean so that there should be perfect harmony in all cases. I have never seen the brethren here in a better state. K. — is in. The foundation of his views has given way. He says he has never been so confused as within the last six weeks. I have seen that he was gradually admitting a few simple principles which have eaten the foundation from under him. Mc— is not received. By patient labor and great kindness, with the blessing of our common Father, he may be won back to the truth as it is in Jesus." It is probable that the communion question, of which more anon, was amongst the sources of the troubles hinted at. But there were evidently other difficulties of a personal kind, and his language in respect to some of those implicated is less conciliatory. "That — family is a perfect pest. But I have my thumb on the back of J—'s neck, and if he will not be ruled by me he must at least hold his peace." The pernicious liquor question, too, was involved. "L—'s case is a pest—some for him and some against him. I spent a night with him last week, and told him a few things which would take place if I should remain. I told him I was a thorough teetotaller, etc. But, though the man may be a Christian, yet he would do us an injury, and I am really of opinion that he should stay

where he is till he give up his brewery. Of course I shall use my influence to this end." The reputation of a fellow-laborer seems to have been bad. "—— is shut out of the Beckwith meeting-house. He will consider me his enemy for having decided against letting him in. But I really cannot away with I. Tim., iii., 7. If others can, I cannot, in a case like his. In reference to —— I have nothing to say. I am sorry for him, and wish I could do him good, but I can't."

On the whole it is evident that the new church had to be formed out of pretty heterogenous and intractable material, and it must have taxed his inexperienced powers to the utmost to bring about a state of "perfect harmony." That the original constituent members were almost exclusively of Scotch descent is evident from the fact that of the small number five were McDiarmids, four Campbells, four McLarens, three McCallums, and three McFarlanes, and almost all the other names, amongst which was Thomas L. Davidson, were as unmistakably redolent of the heather. No doubt they were still more or less inclined to the peculiar doctrines and practices of the Scotch Baptists, which would render the work of organization and management more difficult. The minutes of the jubilee meeting of the Ottawa Association, published in 1885, contain a very interesting *resume* of a paper from the pen of Mr. McPhail. For the sake of the light it throws, not only upon the constitution of the Perth church, but upon other facts referred to in the course of this narrative, and especially the difficulties between the Baptists of the East and of the West, the *resume* is quoted in full:—

“THE PRINCIPLES AND PRACTICES OF THE EARLY BAPTISTS IN
THE OTTAWA REGION.

“They adhered to the ordinarily accepted orthodox doctrines respecting the Deity, the Scriptures, redemption, and the future. They believed that baptism is to be administered to those alone who profess faith in Christ, and that the immersion of such persons in the name of the Trinity is the only Christian baptism. They regarded the end of the church as its own edification, and the celebration of the Lord’s Supper, and that in these things they glorified God. As many of them afterwards confessed, they did not in those early days understand their relation to the world.

“They were strong in their views respecting the absolute independence of the local church. All creeds, confessions of faith, and books of discipline were rejected. They believed the Scriptures sufficient guide for their practice as well as for their faith. With the exception of the church in Montreal, all the first churches were organized in accord with the principles of the Scotch Baptists. The minister was regarded only as a speaking brother. Officially he had no powers other than that of any other brother. Pastors ought to labor with their own hands, as Paul left them an example. They believed that *evangelists* ought to be sustained while preaching the Gospel to the world. Mr. Edwards, sen., received nothing from the church for all his labor. Some of the first ministers, who divided their time between pastoral and evangelistic work, had ‘strange times with many of their brethren’ on this score.

“The plurality of elders, the weekly celebration of the Lord’s Supper, ordination as a mere appointment to office or the recognition of one whom God has already appointed, the liberty of the unordained to administer ordinances, exhortations on the Lord’s day as a duty binding on the entire brotherhood, were all strongly cherished principles. Separating themselves visibly from the world, they would worship with none but those with whom they were in full fellowship. The ungodly were instructed that they had no right to take part in divine worship till they were converted. These views were confined chiefly to the churches of Chatham (Dalesville) and New Glasgow.

“Unanimity was required in all their decisions. If a minority dissented, the majority took their reasons for dissent into con-

sideration. If the reasons were found valid, the majority altered their decision. If not, the majority exhorted the minority to repentance, and if they repented not, they were excommunicated, after ample time for repentance had been given them. The exercise of discipline on the Lord's day was a part of divine worship. To purge out the old leaven was a duty by no means neglected. Mr. Fraser did more than any other man to rectify his countrymen's peculiar notions.

"The revival of 1835 introduced a materially different element into the churches. They were more liberal in their views, less virulent against state churches, made greater efforts for the advancement of the Redeemer's kingdom, and were less strict in former practices of church order and discipline. Of course these things were a grief to the old people.

"For several years all the ministers in the association were open-communion, and most of the churches were open in their practice. Even Breadalbane had in her bosom those who were not baptized. Yet the members of the churches were inclined to strict communion. All the churches formed or remodeled after 1840, were organized on strict communion principles, and when the church in St. Andrews resolved to restrict her communion to the baptized, all the churches in the Association were close communion. Although the ministers were open-communion in their sentiments, as were the teachers in the Canada Baptist College also, yet, with a single exception, they never attempted to force their views on any of the members, nor are we aware of a single student who came out of the College an open-communionist."

That the Perth church had, as early as 1842, outgrown some of the views above recorded is evident from the following resolutions, which appear amongst others in an extract from the church records, which has been very kindly made and forwarded by Mr. Kellock, of Perth. The first bears date November 7th, 1842, and is preceded by another expressive of the great satisfaction which Mr. Fyfe's ministrations had afforded to the members of the church and congregation, and their earnest desire that he may "continue amongst them."

“*Resolved*, That the congregation shall pay the Rev. Mr. Fyfe the sum of sixty pounds currency per annum, with this provision also: that should they be enabled to raise more for the support of a minister Mr. Fyfe shall have the full benefit of it, and his first year’s salary shall commence on the first day of July last and end on the first day of July next.”

At a church meeting for business, held June 25, 1843, the following motion was carried:—

“That the sum of sixty pounds currency and as much more as can be collected be paid to Mr. Fyfe as his salary for the year which shall end on the first day of July, 1844, and that the Committee of Management be instructed to solicit subscriptions for the payment of the same, to be paid in half-yearly payments in such kind as Mr. Fyfe will accept, provided a portion shall be, at the option of the payer, payable in produce or goods acceptable to Mr. Fyfe, the said portion being not to exceed one-half, the other half being to be paid in cash.”

Dr. Kellock adds: “The minutes are very scanty and imperfect, but it appears that a parsonage was erected for Mr. Fyfe in June, 1844, at a cost of £120.”

Three hundred dollars per annum, payable one-half in goods, seems certainly a modest stipend for one who has expended many years and all his means in securing an education for his work and who has a family to support. Let not our modern churches, however, be too severe on their brethren of half a century ago in Perth. Taking numbers and means into the account, there is little doubt that the people of Perth ministered more liberally, and at greater sacrifice, of their “temporal things,” than most congregations of the present day. “If there be first a willing mind it is accepted according to that a man hath, not according to that he hath not.”

Amongst the papers left by Dr. Fyfe is one in his own hand writing headed “*Constitution of the First Baptist*

Church in Perth, C. W., Founded Oct. 31st. 1842." As this was no doubt prepared by himself, and is marked by the directness and conciseness which were characteristic of his style at all stages of his subsequent history, and as it may be taken to embody what were at that time, in his estimation, the essential features of a Baptist Church, it seems worth while to give it in full:—

1. "A Church is a company of baptized believers, who, from a sense of duty to their Saviour, have cordially united themselves together for the purpose of more fully carrying out the doctrines and precepts of the Gospel. Acts ii, 41, 42.

2. "The offices of a church are two,—that of pastor, bishop, or elder, and that of deacons. Phil. i, 1.

3. "The positive institutions of the church are only two,—baptism, or the immersion of the believer in water, in the name of the Father, and of the Son, and of the Holy Ghost, and the Lord's Supper, or the partaking of bread and wine in commemoration of the death of Christ. The former is to precede the latter. Acts ii, 38, 41; Luke xxii, 19; Matthew xxviii, 19, 20, etc.

4. "We believe in the Word of God as the only rule of faith and practice, in the unity of God, the depravity of man, the necessity of repentance, and of faith in the atonement of Jesus Christ, the necessity of holiness, the resurrection of the body, the endless misery of the finally impenitent.

"Holding the above simple principles we cordially unite together (calling ourselves the "First Baptist Church in Perth,") in church fellowship, pledging ourselves to sympathize one with the other, to watch over one another, and to bear one another's burdens, as the law of Christ directs."

It is unnecessary to explain to the readers of this little volume that the position of the so-called "Dissenters" generally and of the Baptists in particular, in the Province of Canada West in 1842, was very different from that of the same bodies in 1886. A most determined effort was made, and for many years with too much success, to secure and maintain for the Church of England

in Canada the same supremacy it held in England by virtue of its establishment and endowment as the national church. A brief account of the Clergy Reserves and University struggles will be given in another chapter. It will suffice for our present purpose to remark that the Baptists seem to have come in for a double share of contempt and contumely. As an example it may be mentioned that in the same month and year in which Mr. Fyfe was first installed in the pastorate of the Perth church, the *Monarch*, a journal of that period, actually published a letter from a correspondent, who took refuge behind the letters "O. P. Q.," in which the writer gravely called on the coroners and magistrates to exert their official power to put down the Baptists, as a set of fanatics! The author of that letter and the editor who published it were at the time fittingly rebuked by "LEGO" in the *Woodstock Herald*, after the following fashion: "*Fanatics indeed!* Then Gill, and Fuller, and Hall, whose writings do honor to the English language and nation, were fanatics. Then Carey and the Serampore missionaries, who have given the Holy Scriptures to forty Asiatic nations and tribes, comprehending a population of 370 millions of human beings, were fanatics, and should have been put down. Then also the West India missionaries, who have broken the iron yoke of colonial slavery, and said to the oppressed, 'Go free!' who have civilized and instructed a barbarous race, and fitted them for the liberty they presented to them, are all fanatics," etc.

It is, too, matter of local history that in some instances, notably in the town of Woodstock, the Rector of the parish actually went so far as to forbid the holding

of Baptist "conventicles," as a trespass upon his clerical domain. It will readily be imagined how much attention would be paid to such an edict. But, truly, progress has been made in both political and religious enlightenment in Canada, in the last half century.

This subject, which will frequently meet us in the course of this biography, is referred to here by way of introduction to an incident in Mr. Fyfe's history, which occurred shortly after he settled in Perth. It was not until a few years previous that any minister not a clergyman of the Church of England could legally perform the marriage ceremony, and for many years thereafter the concession which was wrung from the Government at that date was hampered by restrictions and conditions which it will be seen were as annoying as they were unnecessary. The experience of the Perth Baptist minister, as told by himself in a letter to the *Register*, dated December 26th, 1862, is a case in point.

"On my return from the country (where I went to baptize) I found our friend, Mr. James Smith, of Lanark, anxiously awaiting my return. He had applied to the District Court which was then in session, for a license to perform marriages. But the Court having some difficulty in deciding what the Baptists considered 'valid ordination,' hesitated to give him the license. He explained what are the Baptist principles on this point, and so did others who were present. Still he was kept waiting till I should be present to confirm his statements. My statements were in substance the same as Mr. Smith's, and at last he got his license, after having been kept waiting for nearly three days.

"In reference to this case I would remark, lest similar cases should occur in other parts of the Province, that the 'men of the law' should either acquaint themselves with the principles of the denominations in the matter of ordination, or else they should acquaint themselves better with the meaning of their

own statutes. The statute says 'ordained, constituted, or appointed, preacher, pastor, or minister,' etc.

"Now all that is necessary is that the applicant be ascertained to be 'constituted or appointed' pastor or minister in any given place. If men must wait till they get two or three ministers to explain what their particular denomination considers 'valid ordination,' in many parts of the Province the statutes regulating the matter of licenses will be of little use.

"After the settlement of the above case I applied for the same right. I handed in my certificate of ordination, thinking with myself, surely I shall escape the whirlpool which so nearly engulfed my friend. Then, behold! a new obstacle rose in the way. My ordination had taken place in a foreign land, and was null and void? Upon enquiring I was informed that the same is true of all ordinations which take place out of the British dominions. I was then advised by some of the gentlemen of the Court, to call a meeting and be ordained over again, just as if the whole were a mere farce. This, however, could not be done.

"I at last obtained what I applied for by producing evidence that I had been 'constituted or appointed pastor, etc., but not upon the ground of my having been already ordained, and acknowledged as such by the Baptist denomination in this country."

Mr. Fyfe proceeds to apply the doctrine of the statute, as interpreted by the court, in a way that would be rather embarrassing to the believers in apostolic succession, as were probably most of the law-makers of that period.

"I cannot help stating one reflection which arises out of the fact stated in court, 'that no ordination out of the British dominions can be considered valid (in a legal sense) in these dominions.' Then, genuine apostolic succession must be confined to the British dominions. In England, of course, we have the true succession, and ordination conferred by any one of that venerated chain must be valid. Now suppose an Episcopal bishop should be regularly consecrated in England, and so receive the Holy Ghost, and all the mysterious qualifications for his office, by the laying on of the Episcopal hands

at ordination. Though he has now fully prepared himself to confer the same gifts upon others, yet let him only migrate to the United States, and ordain a man there, he can confer no gifts upon the candidates, for he is not on British soil. Then again those ordained by this bishop in the States, may come over to Canada. But, alas! the moment they should set their feet on British soil they would lose their genealogical table, and with it all power of tracing their descent from the Apostles. Their ministerial qualifications would evaporate, leaving them weak like one of us—unable legally to administer the ordinances of the Church. This case was proved not long since—not over one hundred miles from Brockville. It matters not who performs the ordination, if it be in a foreign land it is not valid in the eye of the law in the British dominions. It will not meet the point to say this a *civil* disqualification, for it evidently arises from the notion that there is also a *spiritual* disqualification. The former is founded upon the latter. How did this mysterious succession get into the British dominions? And how did it come to confine itself to them?"

Leaving the believers in the true succession to settle this knotty question amongst themselves, and leaving Mr. Fyfe also for a short time engaged in the trying duties of his first pastorate, it may be well to glance for a little at the condition of the country which was to be the scene of most of his future labors.



CHAPTER IX.

CANADA WEST IN FORMER DAYS—A DOMINANT CHURCH—THE CLERGY RESERVES—THEIR ORIGIN AND HISTORY—THE “PROTESTANT CLERGY”—THE IMPERIAL ACT OF 1840—THE EPISCOPAL CHURCH WELL CARED FOR—BUT NOT SATISFIED—THE QUESTION RE-OPENED—BAPTISTS IN THE FIELD—THE ENDOWED RECTORIES—EPISCOPACY STEALS A MARCH—PUBLIC INDIGNATION—THE DEED CONFIRMED.

CANADA WEST was, in 1842 and following years, at a very critical stage in its history. In order to understand facts and incidents to which frequent allusions must be made in subsequent chapters, it is necessary that the reader should have a clear conception of the political and religious condition of the country at the period at which this history has now arrived. The battle for constitutional government had been fought and won, but the fruits of victory were to be reaped only by dint of perpetual vigilance in guarding them. Many members of the Family Compact—that odious oligarchy which had so long ruled Upper Canada according to its own sweet will—were still in positions of authority, and their baneful influence was yet to be felt in public affairs. Being almost without exception members of the Episcopal Church and accustomed to regard its ascendancy and domination as a matter of right in the Mother Land, they very naturally were ready to claim for it a similar

position in the colonies. Refusing to accept as final the settlement of the Clergy Reserves' question made in the Act of 1840—all too partial though that Act was to the claims of Episcopacy—they caused the whole question to be re-opened in 1845, and thus brought back for a time the heart burnings and unseemly wranglings which it was fondly hoped had been forever quieted. The struggle thus renewed between the determined advocates of a dominant state church and the champions of religious freedom and equality, was prolonged for years. Mr. Fyfe was not the man to stand coolly or timidly aside while such a battle was being fought. He threw himself into the contest with all the force of his strong convictions and all the warmth of his ardent nature, and, as will be hereafter seen, contributed not a little to determine some of the issues in favor of the liberties we all enjoy to-day. In order to appreciate the spirit in which these now almost forgotten contests were carried on, it is necessary to understand clearly the principles involved and the important interests at stake. The Clergy Reserves, the Endowed Rectories, and the King's College struggles, will be still within the memories of some readers and to others will be familiar as a "twice-told tale," but to many of a younger generation the facts are already becoming misty if not almost unknown.

The Clergy Reserves had their origin in what is known as the Constitutional Act of 1791. By the thirty-sixth section of that Act provision was made for reserving out of all grants of public lands in Upper and Lower Canada, past as well as future, an allotment for the support of a "Protestant clergy." This allotment was to be "equal in value to the seventh part of the lands so

granted." By the next section it was provided that the rents, profits, and emoluments arising from the lands so appropriated were to be applicable solely to the maintenance and support of a Protestant clergy. In these and the companion clauses providing for the endowment of rectories, were enfolded the germs of the worst evils with which the colony was ever afflicted. They were prolific of the bitterest political and sectarian strife. They wrought intolerable hardship and wrong to many industrious settlers. They retarded the growth of the province, hindered the development of its resources, kindled in the bosoms of many of its inhabitants a deep and lasting resentment, and aroused in many others the spirit of hatred, malice, and all uncharitableness. They were the means of arraying those who should have gone forward hand in hand and shoulder to shoulder in the path of material and moral progress, in two hostile camps, and they became eventually one of the exciting causes of the rebellion and bloodshed of 1836.

Such legislation was of course wrong in principle, and in any case could have wrought only evil. It involved the noxious element of state-churchism, and was, consequently, in itself an infringement on the rights of citizenship, a violation of liberty of conscience and a gross perversion of the spirit of Christianity. But these inherent evils were intensified by faults of administration and stimulated by the greed of the adherents of the would-be-supreme sect. Those to whom was assigned the duty of making the appropriations, not satisfied with the too liberal provisions of the Act which decreed that the lands reserved for the clergy should be equal to one-seventh of all grants made by the Crown, and so to one-

eighth of the whole in which they were included, were accustomed, by a strained interpretation of the clause, to set aside for that purpose one-seventh of the whole, thus making the Clergy Reserves actually equal to one-sixth part of all the lands granted for other purposes. Mr. Dent, in his History of the Rebellion, vol. 1, page 65, adds, that from the fact that this method was confined to about two-thirds of the surveyed townships, as well as from the obvious construction of the statute, "it is to be inferred that the excessive reservations were made deliberately, and not from mere oversight or inadvertence." The surplus thus unjustly appropriated on behalf of the clergy had in 1838 footed up to a total of three hundred thousand acres.

No prophetic powers were needed to foretell the baleful effects of such legislation. The catastrophe was hastened by another vicious practice followed in carrying out the provisions of the Act. Instead of having large blocks set apart in certain localities, the reserves were interspersed amongst the grants made to actual settlers, in order that their value might be enhanced by the improvements made on the contiguous lands. The clergy would thus be doubly endowed, first by the free gift of immense quantities of the public domain, and second, by the large and constant increment resulting from the industry and enterprise of the settlers in the adjacent districts. In some parts, however, as in the Niagara peninsula, and in certain townships along the St. Lawrence, this plan could not be followed as large grants had already been made *en bloc*. Hence, in these cases, large tracts of neighboring townships were reserved for the clergy.

The pernicious tendencies of such reservations in either case, are apparent. They increase immensely the difficulties of the early settlers in road-making, both for purposes of intercommunication and as a means of reaching the nearest markets. By separating the settlers from each other they become serious barriers to combined action for municipal, school, and other purposes. They debar them, in many cases, from that social intercourse which is so much needed as an alleviation of the hardships of pioneer life. And they do all this in order that the owner of the reserves may be made rich by the improvements wrought by the settlers' toil and privation. The evil effects of such a system of reservations, though some of them are made for more public and juster ends, are seriously felt to-day in Manitoba and the Northwest. It would be aside from the object of the present work to dwell upon this aspect of the Clergy Reserves' trouble. This brief reference will suffice to show that the people had good reasons, apart altogether from the denominational issues involved, for feeling that the Clergy Reserves were an injustice and an outrage. As a matter of fact it would seem that the grievance was first felt by the settlers in their private capacity, and that the first protests were uttered and the first combinations formed against the reservations, on purely secular grounds.

But murmurs of discontent soon arose in other quarters. The Clergy Reserves became a bone of contention amongst the denominations. The ambiguous wording of the enacting clause made them a veritable apple of discord amongst the various Protestant sects. The dispute turned, of course, on the meaning of the words "Protestant clergy." The word "Protestant," on the one hand,

might well be regarded as simply the antithesis of Catholic, and the reserves understood to be for the benefit of all the denominations which abjured the tenets of the Romish Church. But, on the other hand, the word clergy, it was urged, was commonly used in reference to ministers of the established Church of England only, and, it was averred, had never been applied in any British statute to designate any ministers except those of the Churches of Rome and of England. Various other clauses of the Act were adduced in support of the one or the other interpretation. The claim put forward by the Church of Scotland was particularly strong, inasmuch as it was also an established church in one section of the Mother country, and had been expressly recognized as a "Protestant Church" in the Union Act of 1707.

But, it may be asked, can it be that absolutely all the denominations in the province were engaged in this disgraceful struggle for the loaves and fishes of state endowment? Were there no exceptions to the discreditable rule—no church, or association of churches, prepared to take the high New Testament ground and to repudiate all desire or inclination to accept state pay or support? The reply is that so far as appears there were no exceptions. The leading denominations at that day were few in number. It was before the "Disruption," and consequently there was no free Presbyterian Church to vindicate, as that church did nobly a few years later in Canada, the liberty and spirituality of the Church of Christ. The Baptists were as yet few in number and without any organization which could either have demanded its share of the public plunder, or maintained the grand principle of church independence of which Baptists have been in all ages, consistent champions.

The battle raged fiercely. The claims of the Presbyterians were allowed. This was a signal for other Protestant denominations to press their demands for a share of the spoils. The opinions of the constitutional lawyers were invoked to declare the meaning of the Act, and were found to be as various as the views of the bodies which employed them.

Meanwhile as was to be expected from the fact that the holders of public offices were, almost without exception, members or adherents of that church, the Episcopalians got the lion's share of the booty. "According to a return to the House of Assembly of lands set apart as glebes in Upper Canada during the forty-six years from 1787 to 1833, it appears that 22,345 acres were so set apart for the clergy of the Church of England, 1,160 acres for ministers of the Kirk of Scotland, 400 for Roman Catholics, and 'none for any other denomination.' " *

It is unnecessary to enter here more minutely into the history of the first Clergy Reserve struggle. After much and fierce contention the question was supposed to be settled by the Imperial Act of 1840, entitled "an Act to provide for the sale of the Clergy Reserves in the Province of Canada, and for the distribution of the proceeds thereof." By this Act the Governor and Council of Canada were empowered to sell the fee simple of the reserves, but not more than 100,000 acres in any one year, and to invest the produce of the same in some public fund, and the interests and dividends on all such investments were to be drawn by the Receiver-General of

* Dent's Rebellion, Vol. I., page 67.

Canada, and to be paid by him to satisfy all such stipends and allowances as had been made to the clergy of the Churches of England and Scotland, or other religious bodies to which the faith of the Crown was pledged. The amounts with which the funds were thus annually chargeable was £9,280. The Act further provided that as soon as the income from the fund should exceed this sum, the interests and dividends accruing from the first of the Clergy Reserve funds, that created by the Act 7 and 8 George IV, should be divided into three equal parts, of which two should be appropriated to the Church of England and one to the Church of Scotland, and those accruing from the second fund, that created by the Act of 1840 above described, should be divided into six equal parts of which two should be appropriated to the Church of England, one to the Church of Scotland, and the remaining three be placed at the disposal of the Governor for the time being, to be applied by him "for purposes of public worship and religious instruction in Canada." Notwithstanding this very favorable settlement of their claims, a settlement which was denounced as unjust by other religious bodies, but acquiesced in for the sake of peace, the English Church authorities were dissatisfied and caused the whole question to be re-opened in 1845, by petitioning the Legislature to have the unsold portions of the Reserves divided and the proportion accruing to the Episcopal Church invested in the Church Society of Toronto. This petition, if granted, would of course have had the effect of endowing the English Church with immense areas of the public lands, and enabling it to withhold them from sale or settlement at pleasure, until such time as the occupation or cultivation

of surrounding districts had vastly increased their value. It would, in short, have made the English Church a state-endowed church, and paved the way for its becoming in fact, what Bishop Strachan of Toronto actually styled it in a circular letter addressed to the clergy and laity about this date, the "Established Church in Western Canada."

The battle for religious equality thus indiscreetly renewed by the friends of episcopacy, was waged with vigour and bitterness for several years. It was during this second stage of the conflict that the Baptists entered the arena as an organized body. Mr. Fyfe, though still quite young, took from time to time, as we shall see, an important part in this contest and others of a similar nature. It need scarcely be added that he and other leaders contended not for a share of the spoils, but for absolute civil and religious liberty and equality. They denied the right of other denominations to what they on principle repudiated for themselves, any special privileges purchased for them with the public funds, which were the common property of the whole people, without respect to creed or sect.

Closely connected with the clergy reserves trouble was that arising out of the endowed rectories. By sections of the Act of 1791, subsequent to those already referred to, provision was made for the erection and endowment by the Lieutenant-Governor, under instructions from the Crown, of one or more parsonages or rectories in every township, or parish, according to the establishment of the Church of England, and for the presentation of incumbents, subject to the Bishop's right of institution. The stern opposition which the clergy reserves provision

aroused and the keen contests which ensued year after year, prevented any action being taken to give effect to the clauses respecting the rectories for nearly half a century after the passage of the Act. In view of the fact that the Imperial authorities had requested the Provincial Parliament to legislate on the reserves question with a view to eliminating its more objectionable features, and in view of the further fact that colonial secretaries, and particularly Lord Goderich, had given what were understood to be pledges that no steps would be taken to dispose of any part of the reserves, except in accordance with the views and wishes of a majority of the Canadian people, the public mind seems to have been quite at rest so far as the rectory endowment clauses of the obnoxious Act were concerned. The popular surprise and indignation may be imagined when the fact leaked out that Sir John Colborne, yielding no doubt to the persistent solicitations of his High Church advisers in the Executive Council, had, as one of his last official acts, and only eight days before the arrival of his successor, Sir Francis Head, signed patents creating and endowing forty-four rectories. It afterwards came out that patents had actually been made out for thirteen more but had for some reason been left unsigned, and so could not be made available. To the forty-four were assigned more than 17,000 acres of the public lands, an average of nearly 370 acres to each rectory. The transaction was kept secret as long as possible, both from the Home authorities and from the Canadian people. The deed was consummated in January, 1836, but did not become generally known until after the close of the session of Parliament in the spring. For the sequel we cannot

do better than quote the concise summary given in a recent historical work :*

"No sooner did it become known than the public indignation began to manifest itself in lurid speeches and newspaper articles. Meetings were held to denounce Sir John Colborne and those who had prompted him to this high-handed iniquity. The Wesleyan Methodist Conference and the Synod of the Church of Scotland in Upper Canada, if agreeing on no other subject, were of one mind as to this, and officially pronounced upon it with a vehemence which commended itself to popular opinion. Petitions without number were sent over the sea. 'The Imperial Government,' says Mr. Lindsay, 'was besieged with petitions, praying for the annulment of the Rectories. The temper of the public mind became imbued with that sullenness which a sense of injury begets, and which forbodes the approach of civil commotion. It was the idea of violated Imperial faith; of a broken compact between the Sovereign and his Canadian subjects, that constituted the sting of the injury. The people recurred to the promise of Lord Goderich that their wishes should be the Sovereign's guide in the matter, and regarded themselves as the victims of a deception which brought dishonor on the Crown and distrust upon Imperial faith.' The Home Government were in two minds about repudiating the transaction. The right of the Lieutenant-Governor to create and endow without the express assent of the King was not perfectly clear, and the Law Officers of the Crown were consulted on the question. Those gentlemen, on the case submitted for their consideration, pronounced the opinion that there had been an excess of authority; and that the creation and endowment were invalid. Dr. Strachan, upon becoming acquainted with this circumstance, prepared a report embodying certain facts and documents which had not been before the Law Officers, to whom the case was now submitted a second time. The additional data placed a different face upon the question, and the Law Officers arrived at a conclusion contrary to that which they had formerly expressed. The grantees were accordingly permitted to retain their property undisturbed, but the name of Sir John Colborne continued to be execrated in Upper Canada for his share in the transaction for many a year."

* Dent's History of the Rebellion, Vol. I, p. 294.

Such in brief was the origin of another of the politico-religious disputes which continued to agitate Upper Canada for years after Dr. Fyfe commenced his public labors in the Province. So much seemed necessary to make clear the position of the miscalled "Dissenters" during the earlier years of his ministerial work, and the relation of himself and other Canadian Baptists to the strenuous and bitter struggles which finally issued in the free civil and religious institutions we now possess.



CHAPTER X.

TORONTO UNIVERSITY—ITS EARLY HISTORY—THE SCHOOL LANDS—A
CLEVER SCHEME—A CLERICAL OPINION OF DISSENTING TEACHERS
—DR. STRACHAN GOES TO ENGLAND—HIS MISREPRESENTATIONS
—A ROYAL CHARTER SECURED—POPULAR INDIGNATION—PETI-
TIONS AND CORRECTIONS—AN OBSTINATE COLLEGE COUNCIL—
THE CHARTER AMENDED — ONE-SIDED APPOINTMENTS — THE
STRUGGLE RENEWED.

THE Royal Charter of 1828 for the creation of King's College, Toronto, constituted the third strand of the three-fold cord with which Dr. Strachan and his High Church associates in the Executive Council and the Family Compact sought to bind hand and foot all the sectaries in Canada who ventured to renounce the "Mother Church," and to reject the dogma of the apostolic succession. A brief sketch of the history of this institution is necessary to enable younger readers to understand Dr. Fyfe's share in another bitter contest, and to appreciate the boon of an unsectarian provincial university which we enjoy to-day, and for which we are largely indebted to the brave stand against church aggression made by him and others like-minded in the old war days.

The history of King's College, now the University of Toronto, dates back nearly a century. In 1796 the

Legislative Council and House of Assembly of Upper Canada united in a joint address to King George III., "imploring that his Majesty would be graciously pleased to direct the appropriation of a certain portion of the waste lands of the Crown as a fund for the establishment and support of a respectable Grammar School, and also of a College, or University, for the instruction of youth in different branches of liberal knowledge." A gracious reply was duly returned, promising on the part of his Majesty "to comply with the wishes of the Legislature in such manner as shall be judged to be most effectual." During the following year the Executive Council reported in favor of a grant of 500,000 acres, or ten townships, which it was thought would suffice, after deducting Crown and clergy seventh's, as a foundation for four grammar schools and a university. But the public lands were at that time being portioned out to a few favorites of the ruling faction with a recklessness and profusion which went far to destroy their value. Immense tracts were locked up in the name of this and that member or hanger-on of the Family Compact. The nominal owners neither improved these themselves nor permitted others to do so. The consequence was that the magnificent school grant remained unproductive for about twenty years.

At this inauspicious period of Canadian history all positions of authority and influence were monopolized by members of the High Church party. The Legislative and Executive Councils were under their control. They manipulated all the machinery of government. And their influence, it need hardly be said, exerted steadily, was not favorable to general education or to equal rights and privileges for all, irrespective of class or sect. On

the contrary their constant study seems to have been to conserve and extend their own exclusive powers and prerogatives, and those of the Church they represented.

Conspicuous amongst the ruling spirits of this clique was Dr. Strachan, Archdeacon of York. Under his lead and, it may fairly be assumed, at his instigation, an attempt was made in 1879 to divert the school grant from its original purpose. Certain members of the Executive, amongst whom Dr. Strachan was prominent, secretly planned and carried into effect an arrangement, the purport of which was to postpone indefinitely the erection of the proposed grammar schools, and to use the whole available school fund for the establishment of an Episcopal University. To further the design it was proposed to divest the Legislature of the control of the grant and place it entirely at the disposal of the Executive Council. Accordingly Sir Peregrine Maitland, the Lieutenant-Governor, was recommended to obtain from the Imperial Government permission to "sell, lease, grant, and dispose of" the 500,000 acres of school lands, for the purpose indicated. It was also recommended that a permanent commission should be created with full powers to dispose of the lands and manage the revenues, *under the direction of the Executive Government.*

Another interesting part of the scheme was that the University should be established by *Royal Charter*. The effect of this would be, of course, to take it out of the sphere of Provincial legislation and to place its management and control quite above the reach of the Canadian Legislature and people.

In order to facilitate the carrying out of this scheme the Council proposed that as a great part of the school

lands were still unsalable, the portion appropriated for the University should be exchanged for an equal portion of marketable Crown reserves. This, however, Sir Peregrine Maitland refused to permit without special instructions from the Home office. Consequently Dr. Strachan was deputed to go to England and in person negotiate the transfer.

This visit of Dr. Strachan to England became famous in the course of the bitter controversies which followed, by reason of the gross misrepresentations—his opponents did not hesitate to use a still stronger term—by means of which he prevailed upon the Colonial Secretary and the British Government to accede to his request. As an illustration of the spirit in which he went on the mission and, at the same time, an indication of the mental attitude which he, in common with many of his fellow-churchmen, at that time maintained towards the so-called Dissenters, the following extract from a sermon preached by the Archdeacon just before his departure for England is in point. Strangely enough, in view of the character of the passages quoted, the occasion was the funeral service of Dr. Mountain, first Bishop of Quebec:—

“Even when churches are erected the minister’s influence is frequently broken, or injured, by numbers of uneducated, itinerant preachers, who, leaving their steady employment, betake themselves to preach the Gospel from idleness, or a zeal without knowledge, by which they are induced, without any preparation, to teach what they do not know, and which, from their pride, they disdain to learn.

“When it is considered that the religious teachers of the other denominations of Christians—a very few respectable ministers of the Church of Scotland excepted—come almost universally from the Republican States of America, where they gather

their knowledge and form their sentiments, it is quite evident that if the Imperial Government does not immediately step forward with efficient help, the mass of the population will be mustered and instructed in hostility to the parent church, nor will it be long till they imbibe opinions anything but favorable to the political institutions of England.

"It is only through the Church and its Institutions that a truly English character and feeling can be given to and preserved in any foreign possession."

Dr. Strachan arrived in England in 1826, and immediately set to work to solicit subscriptions from friends of the High Church in aid of the projected university. In a pamphlet entitled "An Appeal to the Friends of Religion in behalf of the University of Upper Canada" he distinctly stated that it would be a missionary college for the education of missionaries of the Church of England. From the "Society for the Propagation of the Gospel in Foreign Parts" he claimed assistance on the ground of "having been instrumental in establishing a scheme in Canada by which the education of the whole population is virtually under the direction of the Church.' But the most astounding assertions were those contained in a memorial and chart sent to the Under-Secretary of State, in which the religious statistics of Upper Canada were given as follows:—Church of England, 39 clergymen, 58 places in which regular or occasional services were held, 45 churches, and 31 regular parishes. There were 7 ministers of the Independent, or Presbyterian, order, and 2 in connection with the Kirk of Scotland. The Methodists had no settled ministers, but a considerable number of itinerants, perhaps 20 or 30 in the whole province. Other denominations had very few teachers, and these very ignorant.

Dr. Strachan's untiring zeal and persistence, backed up by his intrepidity in the matter of assertions and statistics, prevailed. The Royal Charter was granted. The university was to be erected in the then town of York (Toronto), and was to be constituted upon the most exclusive Church principles. The Archdeacon of York was to be President, *ex-officio*. Besides the Chancellor and President, the College Council was to consist of seven members, who were to be required to sign the thirty-nine Articles of the Church of England. The Bishop of the diocese was to be *ex-officio* the Visitor, etc. The Archdeacon not only got the Church college and the honors and emoluments of the presidency *in futuro*, but, it was said, the very substantial present *solatium* of £1,300, in payment for his services as delegate.

As may readily be imagined hot indignation and wrath were aroused throughout the province when the result of his mission became known. Petitions and remonstrances poured in from all parts of the country, representing the monstrous injustice that was being perpetrated and the evils that must follow. In response to the earnest prayer of the representatives of all other denominations a special committee was appointed by the House to inquire into the truth of Dr. Strachan's representations as to the strength of the various religious bodies in Upper Canada. The result was embodied in an address to the British House of Commons which was agreed upon at a public meeting called in York, and afterwards signed by about 8,000 people of all denominations. This address was sent to Mr. Hume and by him presented to the Commons. In his speech, based upon the information elicited as the result of the investigation

instituted by the Canadian Legislature, Mr. Hume stated that the members of the Church of England in Canada were found to be but one-tenth of the entire population; that there were in all 325 clergymen of all denominations in Upper Canada of whom only 31 belonged to the Church of England, 117 being Methodists, 45 Baptists, and the rest of other denominations; that while 133 out of the 162 Methodists and Baptists had been born and educated in Her Majesty's dominions, the same was true of but 11 of the Church of England clergymen. In like manner other ascertained facts were found in sharp contradiction to the allegations of the versatile Archdeacon.

Meanwhile the Canadian Legislature in its turn addressed His Majesty in a somewhat similar strain. The proofs of the genuineness of the excitement and indignation in Canada were so clear that the attention of the British House of Commons was aroused and a special committee of its members was appointed to inquire into the whole subject of civil government in Canada. The portion of the report of this committee which touched on the college question recommended the establishment of two theological chairs for the Churches of England and Scotland respectively, but the withdrawal of all religious tests so far as the President, Professors and all others connected with the institution were concerned. The Commons adopted the report, the Colonial Secretary approved it and the Lieutenant-Governor was instructed to give the matter his attention with a view to bringing about the necessary changes.

This, however, was not so easily done. The Executive had lost no time. A College Council had been formed under the Royal Charter, which Dr. Strachan had pro-

cured. When Sir J. Colborne succeeded Sir Peregrine Maitland in 1828 he found the popular excitement still intense. Repeated requests made by him for the surrender of the Charter, in order that its provisions might be amended by the Legislature, as the Colonial Secretary had directed, were unheeded by the College Council, and the Lieutenant-Governor was at last compelled to suspend the operation of the Charter.

The excitement continued. Another petition to the British House of Commons was adopted at a public meeting in York, in December, 1830, and forwarded with 10,000 signatures, praying amongst other things for the amendment of the charter. Her Majesty's ministers took alarm, and instructed Sir J. Colborne to insist on surrender of the charter. The College Council still obstinately refused. For several years the struggle went on. The House of Assembly made fruitless efforts to have the charter amended. It passed bills by immense majorities only to have them thrown out by the Upper House. Meanwhile Dr. Strachan, on behalf of the High Church party, finding that it would be impossible to carry out the provisions of the Royal Charter in all their original monstrosity, began to propose concessions and compromises. These, while maintaining the worst features of the bill intact, were dangerous to the popular rights and liberties by reason of their insidious appeal to the cupidity of certain other denominations. In short, seeing that it was now impossible to monopolize the whole spoil, the High Church party proposed to divide it with some of their most formidable rivals, reserving, of course, the lion's share for themselves. Unhappily two or three of the leading denominations eventually fell into the

snare. The judgments of some of their leading men were so blinded by the tempting prize that they were for the time being unable to see that if it is unjust and wrong to divert the public funds for the behoof of one sect, it could hardly be just or right to do so for the benefit of three or four. As a consequence the hosts that should have been arrayed as one man against every proposition involving the iniquity of using public funds for the endowment of sectarian institutions, were henceforth divided, and two or three, "faithful amongst the faithless," were left to fight the battle for themselves and the people.

But this is anticipating. The state of the case in the year 1840, is so concisely set forth in an article in the *Toronto Examiner*, published in April of that year, that it may as well be quoted entire, especially since it supplies some particulars omitted in the preceding sketch :

"It is well known to our readers that in the 8th year of King George IV, a royal charter was granted for an university to be erected in this city, (then the town of York), upon the most exclusive church principles. The Archdeacon of York was to be President, *ex-officio*, the College Council was to consist, besides the Chancellor and President, of seven members who, previously to their admission, were obliged to sign the thirty-nine articles of the Church of England, and the Bishop of the Diocese was to be Visitor, *ex-officio*. For several years the House of Assembly made fruitless efforts to procure a modification of this charter. At length Earl Ripon, when Secretary of the Colonies, invited the Provincial Legislature to deliberate on the subject. In the first session of the twelfth Provincial Parliament a bill was passed by a very large majority in the House of Assembly, but rejected by the Legislative Council. Its object was to do away with all tests, and further to prohibit all teaching of divinity within the walls of the University, and to establish a council of twelve, one half to be appointed by the Legislative Council, and the other half by the House of Assembly.

“On the meeting of the thirteenth Parliament Sir Francis Head called attention to the subject of King’s College in a speech from the Throne, and during the session a Bill was carried through both branches of the Legislature, and assented to by His Excellency, amending the Charter most essentially. This Bill enacted that the judges shall be visitors of the college, and that the council shall consist of twelve men, viz. :—the Chancellor, the President, the Speakers of the two Houses of the Legislature, the Attorney and Solicitor Generals, the five senior Professors of the Arts and Faculties, and the Principal of Upper Canada College.

“It enacts that it shall not be necessary that any member of the College Council, or any Professor, to be at any time appointed, shall be a member of the Church of England, or subscriber to any articles of religion other than a declaration that they do believe the authority and divine inspiration of the Old and New Testament, and in the Doctrine of the Trinity ; and, further, that no religious test or qualification be required or appointed for any persons admitted or matriculated as scholars within the said college, or of persons admitted to any degree of faculty therein.

“We trust that the amended Charter will be carried out in the spirit in which it was framed, and that such confidence will be reposed in the university that the youth of all religious denominations will be sent to it for their education. The Legislative Assembly as the especial guardians of popular rights will, of course, watch the proceedings of the College Council with attention, and will necessarily exercise some influence over its proceedings. All the appointments are vested in the Governor-General (the Chancellor. *ex-officio*), and we cannot doubt but that the patronage will be discreetly exercised.”

The *Examiner’s* hope was doomed to disappointment. The constitution of the College Council was still such as to throw the management into the hands of the High Church party. It soon became clear that the victory was only half won, and that the battle would have to be fought over again before the institution could be made practically unsectarian and national. On the 23rd of

April, 1842, the foundation stone of Toronto University was laid "amidst great pageantry and some pedantry," as the *Register* put it. "It was apparently," added this journal, whose information was drawn from a report in *The Church*, "an occasion of great exultation to Bishop STRACHAN and his friends; and from this circumstance we may augur that this college, *wholly endowed and supported out of the national resources*, is to be made in some way an engine of High Churchism."

The way was soon revealed. The amended charter was found to have at least one fatal defect. The appointing power in connection with the University was vested, it will be observed, in the Governor-General—not the Governor-General in Council, where, under the newly inaugurated system of responsible government, he would have been amenable to public opinion—but the Governor-General in person. The result was seen in the first batch of appointments, which could have been scarcely more pronouncedly sectarian had the original Royal Charter arrangement been still in force.

One of the provisions of the amended charter was that no sectarian and none but the most general religious test should be applied in the appointment of Members of Council or Professors, the object evidently being to open the way for the appointment of well-qualified men of different denominations, so as to prevent the institution from becoming narrow or sectarian. Again, the charter made no provision for the appointment of any theological professors. The manner in which the spirit and evident intent of these provisions of the charter were observed in the first appointments is trenchantly exposed in an editorial article in the *Toronto Examiner* of May 3rd, 1843, from which the following is an extract:—

“Every appointment, without a single exception, unless one, has been made from members of the same church, and is consequently *sectarian*. What are these appointments? First, we find his reverence the BISHOP OF TORONTO* appointed as *President* of the University; next we find the Rev. Dr. McCaul, another clergyman of the Church of England, appointed *Vice-President*, and of course to fill one of the chairs in the University; next we find Dr. BEVIN, a fresh importation from Oxford, also a clergyman of the Church of England, appointed Theological Professor, contrary to the provisions of the charter; and we find the Rev. Mr. SCADDING, a clergyman of the Church of England, appointed as *Chaplain*! Attend, reader—Mr. SCADDING appointed *Chaplain* to a college, the charter of which has been modified for the express purpose of providing against sectarian influences! In fact, every appointment that has yet been made, as far as we are able to learn, with the exception of Dr. King, has been from the same Church—the Church of England. Who can say that the present aspect of the University of King’s College is not in the deepest degree *sectarian*, and, as such, unsuited to the wants and conditions of this country? But there is something yet. The completely sectarian character of the appointments affects the internal discipline of the University. Being a very religious body, and having a chaplain appointed, of course prayers are read every morning and evening by a *Church of England clergyman* from the liturgy and formulas of that Church, at which prayers all the students are required to attend.”

Well might the *Register* cry out: “What are our representatives about? Will not the people of this free colony call on their legislators to interfere, and rescue the University from the grasping hand of Prelate STRACHAN?”

As an amusing illustration of the blinding effects of early education and sectarian prejudice, the following from an Episcopal clergyman, which appeared in the

* Dr. Strachan, the late Archdeacon, who had now been exalted to this dignity.

Church, with the commendation of the editor, at about the same date as that of the foregoing extract from the *Examiner*, is too good to be lost: "The Dissenters cry out that we are become uncharitable, because we will not contribute to the support of their teachers,—*but if they will have them, let them pay them themselves.*"

Such was the state of affairs in regard to Toronto University in the early part of the year 1843, which we have now reached in the course of the biography. The outcome of the struggle will appear as the narrative proceeds.



CHAPTER XI.

MARRIAGE—DISCOURAGEMENT IN THE WORK—ANYTHING BETTER THAN STAGNATION — AN UNEXPECTED CALL — CANADIAN BAPTISTS FIFTY YEARS AGO—HISTORY OF MONTREAL COLLEGE — THE CANADA BAPTIST MISSIONARY SOCIETY—TWO SERIOUS DIFFICULTIES—THE MONTREAL COMMITTEE—LIBERAL GIVERS AND FAITHFUL WORKERS—THE UNIVERSITY BILL—A VIGOROUS LETTER—ONE-SIDED LIBERTY—UNFAITHFUL STEWARDS—WASTEFUL EXTRAVAGANCE.

“**A**T Laprairie, on the 17th instant, by the Rev. J. GIRDWOOD, the Rev. R. A. FYFE, of Perth, to JANE, third daughter of JAMES THOMSON, Esq., Laprairie.” This announcement, under the head of “MARRIED,” in the *Montreal Register* of February 23rd, 1843, marks the next important event in Mr. Fyfe’s history. The Miss Thomson referred to was a sister of T. M. Thomson, Esq., whose name was well known as that of an earnest and influential worker amongst the Baptists of Canada for many years. He still survives, though in feeble health, and now resides on Bloor street, Toronto. During the years, unhappily few, in which he was blessed with her companionship, Mr. Fyfe found in her whom he had chosen a faithful helpmeet, a wise and sympathizing adviser—in a word, a true wife. As he himself afterwards writes to a friend, he had no thought or anxiety which she did not share, and, we may be sure, no burden of

which she did not bear a part. He had evidently chosen, in the home of his youth, one whom he had known and by whom he had been known long and intimately, and his own loving testimony to the excellence of her character proves that he had chosen wisely.

With the exception of one or two unimportant references to his presence at associations, we hear nothing of him for a few months. Towards the end of May he writes from Perth to his old friend McPhail in a somewhat despondent mood. We can easily understand that one who had become so accustomed to the atmosphere of revivals and had so often been permitted to see the immediate fruits of his labors, would suffer keenly in presence of the reaction sure to follow religious as any other excitement. He writes: "Nothing cheering has occurred since I saw you. I believe I was about preaching a temperance sermon when you were here. I did so, to a tremendous crowd. Since that time my audience has considerably increased. In the afternoon the house is generally very full. But nothing further. I do not seem to be making any more headway than Ezekiel was when, in obedience to the command of the Lord, he was crying, 'O dry bones, live!' And until the Lord breathe upon this great valley of dry bones not one soul of them will come to life, for behold they are *very* dry. O how deeply do I feel my own nothingness! Lord, what is man?"

He goes on to propose with much earnestness and some minuteness of detail, a missionary tour to Brockville in which he is very anxious for his friend to join. He had been urged to go by Mr. Smart, of that town, and was desirous of going for two or three weeks about

the latter part of June. Whether the journey was actually made and with what results does not appear.

After some particulars of a painful kind in reference to individuals whom they both knew, he again takes up his lamentation: "A stagnation like that of the Dead Sea, over which sweeps no refreshing breeze and near which grows no healthful fruit, prevails amongst us. The only spark of life I find is *rage against me*, for meddling with the Scotch people—telling them from the pulpit that thousands of Scotch people had a form of religion without its power. You have no idea of the rage it excited. I told them the truth and am not sorry for it. Give me a storm, or anything but a dead calm."

. . . "Old Mr. B— has begun to belabor the Baptists and I am going (D.V.) to baptize and preach a sermon next Sunday. Whether we shall have anything from all these clouds remains to be seen. There is one thing that cheers me. The Lord reigns. Then let the earth, especially His people, rejoice. If things do not change, if there be not a very considerable addition to our strength, I fear I shall have to leave this place in the fall."

The question of his removal in the Fall was settled for him by an unexpected call of duty from another quarter. The principalship of the Baptist College in Montreal had become vacant. Dr. Davies, who had been at the head of the institution during the five years it had been in operation, had left for England to accept the presidency of Stepney College, (now Regent's Park College). Thus, as Dr. Fyfe said, referring to the matter in a sketch of the History of Baptist Ministerial Education in Canada which he published in a series of articles in the *Canadian*

Baptist in February and March, 1878, the "Canadian school, which could not yet walk alone, was left without a head." What followed may be given in his own modest words:—"In their utter inability to think of any other, the committee turned to me—then having just completed my first year's settlement over a little church I had formed in the village of Perth. I was first informally asked to take permanent charge of the college. This I refused to do, for two reasons. One was because I doubted my special qualifications for such work, and another was because the committee could easily find an educated man to come to Canada to be the head of a college, when they could not secure such a man to go to a village, or the backwoods, and preach the Gospel. I was then formally asked to take charge of the college till the committee should procure a suitable successor to Dr. Davies. I made a greater sacrifice of feeling and comfort in meeting the wishes of the committee than they, or any one else, in those days, gave me credit for. From the autumn of 1843 till the autumn of 1844, I did my best for Montreal college, as its principal."

As this institution represented the first effort made by the Baptists of old Canada in the direction of ministerial education, a brief sketch of its history will be in place in this work. To quote again from Dr. Fyfe's article in 1878: "More than forty years ago it was deeply felt that the Baptists in Canada could never do their work in this great country, without a native educated ministry. But how was this to be obtained? There were at that time (1836) not more than 5,000 Baptist communicants in Ontario and Quebec. They were poor in worldly goods and very widely scattered. They were not by any

means agreed, especially in regard to their views of communion and church order, and their means of communication in this new country were tedious and uncertain in the extreme."

Under these circumstances Rev. John Gilmour, who had lately resigned his pastorate of St. Helen's Street Church, Montreal, visited England in order to raise funds "(1) To aid in organizing a college to train native Canadians and others for the ministry among the Baptists in Canada. (2) To aid in carrying on home mission work in Ontario and Quebec."

Mr. Gilmour succeeded, in 1836-7, in raising £1,250 stg for the purpose named. The college was opened with two students, on the 24th of September, 1836, with Dr. ✓ Benjamin Davies as Principal. The Colonial Society in England undertook to pay the principal's salary, also a certain proportion of that of each Canadian Home missionary appointed by "The Canada Baptist Home Missionary Society," a society which had been founded for the furtherance of the two objects represented by Mr Gilmour in his mission to England.

The two obstacles referred to by Dr. Fyfe continued to obstruct the work of the society during the whole period of its existence. In the absence of railroad communication the difficulty caused by the distance of the college from the centres of Baptist population was insuperable. "It was situated four hundred miles east of where the largest body of the Baptists were;" and even these "did not then care very much for an educated ministry, and least of all, for a ministry educated under the auspices of sympathizers with open communion!"

The point of difference indicated by this last clause

became not only a formidable stumbling block in the way of the college, but was for many years a constant source of distrust and division between the Baptists of the East and those of the West. The Montreal committee, the officers of the college, and the leading members of the society, being English in their antecedents and sympathies, were naturally disposed to favor the open-communion views and practices of the English Baptists. At least they were unable to free themselves from the suspicion of such leanings, in the minds of their brethren in the West. The churches in the latter region had been formed largely under the ministry and influence of American Baptists and most of them held tenaciously to the strict or close-cummunio tenets of their American brethren. This unfortunate difference gave rise, as will from time to time appear, to perpetual jealousies—jealousies which tended to render cordial co-operation difficult, if not impossible, and which were sometimes, by some of the western churches and associations, carried to an unbrotherly and absurd extreme. On the other hand, the protestation of the Eastern brethren that their society, being not a church but a mere missionary organization, had nothing to do with a question of church order, and as a matter of fact never interfered with the subject of communion, though made and observed, so far as appears, in good faith, failed, naturally enough perhaps, to allay the distrust of their Western brethren. It will be seen hereafter that Mr. Fyfe, though from the first a consistent strict communionist, had no sympathy with the petty mistrust of some of his ultra friends, and refused on occasion to be made a partner in what he regarded as a narrow-minded and unworthy policy. As

this narrative has to do only incidentally with the future of the Montreal College, its history may be briefly summed up in passing. This may be done mainly in Dr. Fyfe's own language :

"The Montreal committee, some time after commencing the work of instruction, purchased a large stone house, two stories high, with dormer windows in the roof (a real French-Canadian structure), to which there was a considerable piece of land attached. At that time this property seemed very far out of the city—among the green fields and farms—now it is in the heart of the city. The house they fitted up for the temporary home of the college, and the land they cut up into building lots, which, at the proper time, they intended to sell for the benefit of the school. As the Baptists were then few in number, and as a very large majority of them distrusted the soundness (on the communion question) of the chief managers of the college, but few students entered at first. Indeed there never was a large attendance of students at the Montreal college, and some of them were not the best kind of material out of which to make ministers. Some excellent men were indeed trained there, the benefit of whose labors the whole denomination feels to this day. I need only name Dr. Davidson, W. K. Anderson, J. Dempsey, A. Slaght, and others, to suggest to my readers some of the services rendered by that college to the Baptists of Canada.

"When Dr. Cramp came it was felt that something must be done to give new life and impulse to the educational work. It was decided to build a new home for the students, which would settle the question of location, and would perhaps be a pledge and an indication of progress. The committee resolved to build in Montreal, because there was no one place, aside from Montreal, at which there were a sufficient number of business men, who were Baptists and interested in the work, who would act as a committee to take charge of the school. At this time *necessity* seemed to be laid upon the Montreal brethren. They could not help themselves. Hence the college building was erected in Montreal.

"The Montreal committee of the 'Canada Baptist Mis-

sionary Society' erected a fine cut stone building upon a beautiful site which they had reserved from the land they had bought. It was a beacon which could be seen from a great distance, and brilliantly proclaimed the enterprise of the Baptists. For some time the enterprise seemed to feel the onward and upward impulse of this 'new departure.' The attendance of students was considerably increased, and a number of those who had not the ministry in view were received into the school.

"After a time, however, financial embarrassments began to be felt. The Canada Baptist Missionary Society, under which the whole educational and missionary work of Canada was carried on, had taken under its patronage the *Grand Ligne* mission also. It is well known that this society, like most others, has always been able to use more money than it could raise; and the obligation to provide for this society drew heavily upon the general organization. This, taken with the fact that they had incurred a very heavy debt in erecting the college building, taxed the committee heavily. They hoped to be aided from England to the extent of at least \$10,000 towards the building, but were utterly disappointed. In addition to all this, the great body of the Baptists in the west never warmed up towards the Montreal college, and consequently contributed neither men nor money to it. Then the hard times of 1848-50 came on, and utterly prostrated the few who had struggled so hard for ten or eleven years. The *Grand Ligne* had to be thrown mainly upon its own resources. 'The Canadian Baptist Missionary Society' was disbanded, and the college property was sold to pay its debts, so far as possible! The library, which had made a very fine beginning, was sold and scattered all over Canada."

Before dismissing this first effort of Canadian Baptists in the direction of ministerial education it may be proper to attempt some estimate of the work and its results. In a previous foot note some statistics of the fruits of the society's labors were given, which speak for themselves. Dr. Fyfe, in the sketch above quoted from, does ample justice in a manly spirit to the Montreal committee:

"Never did a body of men labor more faithfully, or struggle

harder to succeed. I know that we have no men now among the Baptists—and we never had any—who would work harder, or give as liberally as the Montreal committee did, according to their means, to make the school succeed. But they were striving to make water run up hill.

“This eastern enterprise, of which I am writing, has often been severely criticised, and its managers have been greatly blamed; but, from my experience for the last twenty years, I can no longer join in this. A more liberal and large-hearted body of men, in proportion to their means, I never expect to see. It is well known that I never agreed with the views of most of them in regard to communion and church order, nor with the idea of locating the college at Montreal. But aside from these differences of opinion it is but just that we should recognize the important services which they rendered, and their self denying exertions to accomplish their work. No intelligent Baptist can look back forty years, and ignore the great impulse imparted to the Baptist cause, by the Montreal society. Of the men educated at this Montreal College, we have one in England and six in Canada, still engaged in preaching the Gospel.* There are, besides, seven in Canada who are not engaged in the ministry. I can recall four others who are in the United States, and several who have finished their course and gone home. Besides, there were a number of ministers who were induced to come to Canada by the Montreal society, who rendered good service to the cause of the Master. From my heart I gratefully thank God for the good work done by the Montreal society.”

Any references that have been found to Mr. Fyfe's extra official labors during his temporary principalship of the Montreal College are few and incidental. They are sufficient, however, to show that he was active and prominent in general denominational work. In the minutes of the Johnstown Association which met at Augusta on October 5th it is recorded that Brethren

* This was, of course, in 1878. Of the six, one, at least, Dr. Davidson, has since “entered into his rest.”

McPhail and Fyfe were present as messengers from the Ottawa Association. It is significant that Mr. Fyfe's name appears on four out of five committees appointed during the session of this association, that in three of the four it is first in order, that he was appointed to preach at the evening service, and that he was invited to preach the introductory sermon at the next meeting of the association. Evidently his strength was already making itself felt, and he was being pushed into that leading position amongst his brethren for which he was so well fitted by nature.

A vigorous letter appears in the *Register* of December 7th of this year over the subscription "A," which is believed, both from the impressions of an elderly brother in Toronto who was familiar with the events of these far-off days, and from internal evidence, to have been a *nom de plume* of Mr. Fyfe. A number of valuable articles appeared over this signature in the *Register* during 1844 and 1845. The one here referred to is on the vexed University question. A University Bill had been introduced in the Legislature and had received a first reading. It annulled or amended many of the worst abuses of the "Prelatical Monopoly" which had been foisted into the university under the provisions of the "Amended Charter." One of the leading features of the new bill was the division of "King's College" into two institutions, one to be called the "University of Toronto" and the other "King's College" in said university. The university was to consist of King's, Regiopolis, Queen's and Victoria Colleges, the High School, and such other colleges as might afterwards be established in accordance with the very liberal conditions prescribed. A

Board of Control was also to be instituted, to consist of representative men of the different religious denominations possessing endowed colleges, and professors, lecturers and teachers were to be appointed by the Chancellor on the recommendation of a majority of this Board of Control. No religious tests were to be imposed, either in the university or collegiate school, except with reference to professorships, etc., of divinity, and all professorships of divinity were to be maintained by voluntary endowments, subscriptions or donations, and not out of the funds of the university.

This bill, though opposed by the representatives of the High Church party, and characterized by Dr. Beaven as a "hare-brained, impracticable scheme, only fit to furnish food for laughter," was manifestly a great improvement on its predecessor, and might have been supposed to be sure of the support of all those not directly interested in maintaining the old order of things. It was cordially approved by the Board of Trustees and Visitors of Victoria College. But the principle of religious freedom on which it was based was seriously wounded "in the house of its friends" by the action of the Trustees of Queen's College, who sought to procure certain amendments tending to be subversive of this principle. One of the most objectionable of these amendments aimed at maintaining the religious test laid down in the "amended charter of King's College and applying it to "all professors and persons concerned in the executive and legislative government of the proposed university and of all colleges therein." Well might the *Register* believe such a test "to undermine the foundation of religious liberty" and ask: "What right has any man—what right has

any body of men, to frame the *credenda* in accordance with which persons are either to be admitted into the chairs of *science* in any national university or excluded from them ?”

“A’s” trenchant manner of dealing with these amendments may be judged from the following extracts from the letter above referred to :

“Many of our Presbyterian friends have taken a noble stand in favor of liberty and truth. All this I have observed with joy. Some, however, of our Presbyterian friends (not the supporters of the *Banner*) have of late taken such high grounds, that I am half inclined to think they do not care about any more having the privileges of the University than themselves and Episcopalians. Some of the ‘amendments’ to the bill manifest a narrowness unworthy of liberal minds. I think I know the reason of this, and may yet see it my duty to state what I know about the matter. There has been among some Presbyterians, of late, too much of that narrow spirit which characterized the age of Knox. They are noble champions of religious liberty—so far as they go. The Presbyterians of the Revolution resisted unto blood, striving against prelatical domination. They fought and bled to secure liberty of conscience ; but they sought this not for the human family but for themselves. Hence, they had no sooner obtained what they sought, than they petitioned Parliament for the privilege of taking from others that liberty which they themselves fought so stoutly to maintain. And I see with grief that some in the 19th century are striving to play a similar game. They want the university to be free, *i. e.*, to themselves and Episcopalians. I cannot interpret the ‘amendments’ otherwise than thus. But I would solemnly warn all who have anything to do with the framing or passing of the ‘University Bill’ that they may amend or modify it just as they please ; but, should it, when passed, not secure equal rights and privileges to all classes of Her Majesty’s subjects in Canada, ‘it will not be done when it is done.’ The spirit of the people is alive to this subject. The nerves of the bishop will again be disturbed by fear, and he may feel himself again called upon to utter a long, whining complaint, like a flogged child. The friends of civil and religious liberty in

Canada will not, like the foolish king, smite thrice and then stay; but they will smite till their enemies 'be consumed.' There has been much cry about the 'spoliation of King's College.' A fine theme for declamation truly! Who wants to spoil it? I wish every farthing of the noble endowment to be sacred for college purposes. But it must be a college managed upon the liberal principles of William IV., whose opinions and wishes I value quite as highly as I do those of George IV. This would be the spoliation of the bishop but not of King's College. It would be nothing more than just were the bishop made to refund every copper he has drawn since 1837.*

"The cry is raised by many, chiefly churchmen, against making the University free, lest by so doing too many sects should be nourished and cherished. And this has been deemed a valid objection by many whose better feelings incline towards free institutions.

"But who appointed churchmen, or any other men, a committee on schismatics and sects in Canada? The very mention of this matter is the most aggravating kind of *petitio principii*—if I may so call it. It is taking it for granted that there is an Established Church in Canada. The Church party, by their actions, show that 'in their books they have written in continuance all the members' of an establishment; but, thank God, there are as yet none of them in existence. I repeat it, it is too late now to make any attempts to cajole the public upon the great subject of religious liberty and religious equality. If any such attempts are made, there is a spirit abroad in the land which will cause its voice to be heard, even in the halls of legislation and the sanctum of the bishop."

* The funds of the University had been shamefully misappropriated under the old management. The enormous sum of £34,000 15s. 2d. had been most improperly advanced from the endowment, realized by sale of lands, to meet the current expenses of Upper Canada College, a school with an ample endowment of its own. An illustration of the extravagance with which the latter was carried on is afforded in the fact that with an attendance of 120 boys, of whom those in the seventh or highest form were reading Cicero and Horace, and the *Collectanea Majora*, it had a Principal at a salary of £600, three classical masters and one mathematical master at salaries of £300 each, and several other masters with large salaries. £11,843 8s. 1d. had been disbursed for books, boarding expenses, and contingencies. Evidently some people's friends enjoyed good situations, and some people's sons got cheap education.

CHAPTER XII.

"A's" LETTERS IN MONTREAL "REGISTER"—THE AUTHORITY OF THE CHURCH—CHURCH INDEPENDENCE—CANADA BAPTIST UNION—STRONG RESOLUTIONS—AN OUTSPOKEN PETITION—THE WORK AT THE COLLEGE—A PRESIDENT FOUND—SCANTY RECOGNITION—PRIVATE OPINIONS—A BADLY-PLANNED COURSE—THE FIRST-BORN—DELEGATION TO UPPER CANADA—A BUSY TOUR—LOCAL NOTES—A VISIT TO MARCH STREET.

THE series of letters to which reference has been made, contributed by "A" to the Montreal *Register* during 1844, were timely and valuable, especially in relation to the politico-theological controversies which were at that time rife. The writer of the letters, not feeling inclined to brave "war's horrid front," did not enter into the vexed questions of Church polity which were then being warmly discussed in the denomination, but dealt generally with the organization, the management, and the institutions of the Christian Church, taking the New Testament as the only authoritative teacher on the points at issue. Premising that the term "church" is used in several widely differing senses, and that while some make the door of the church so wide that it might as well have none;" others "make it so narrow that no one can get in," he proceeds to give the following as the best definition of a particular church which he is able to gather from a careful perusal of the New Testament:—"A company of immersed believers who, from a sense of

duty to their Saviour, have voluntarily united themselves together, for the purpose of more perfectly carrying into practice the doctrines and precepts of the Gospel."

Setting out from this general statement he proceeds to argue in successive letters that the membership of the church proper is limited to "believers;" that as an organization it is voluntary, (1) as opposed to union with the State, and (2) as opposed to clerical domination; but that it differs from an ordinary voluntary association in that the Scriptures have made it *the duty* of every Christian to connect himself with it; whereas the joining of an ordinary voluntary association is a matter of choice with the individual.

Speaking of the Church as the source of spiritual blessings he says:

"Much eloquent declamation has been uttered about the great power and the vast resources of the Church; about the unspeakable blessings she has in store for the world. There are many from whom you will hear scarcely anything but declamation about the unity, the power, and the 'authority of the Church.' This kind of declamation (for I can call it nothing better) is the more dangerous because there is some truth in it. The Church *has* vast power and great resources. She *is* destined to bestow unspeakable blessings upon mankind. But is she thus qualified *per se*, by herself alone? The Church, like each of the individuals of whom she is composed, is nothing in herself. She is 'perfect weakness.' She can keep no stock of spiritual blessings on hand. She is rich in spiritual blessings only while she is distributing them. As it was with the widow's pot of oil, so long as she kept pouring out abundance came, but when she ceased pouring 'the oil stayed'; so it is here. A church which is alive and active has an abundance of all good things, because she asks of 'Him in whom (not in the Church) all fulness dwells; but an idle Church has positively nothing to give away. . . . There is no *vis inertiae*

in the Gospel, nothing but power in action. All the power and spiritual blessings which a Church possesses are derived immediately from Christ; nor is he accustomed to give a large supply of these at a time—*only daily food*—only as fast as it is consumed. Is it then proper to speak of the Church as the great object which should attract our attention? Should we so hold her up to the world that she will veil the glories of her Master? Do we speak of the clouds as worthy of admiration because they give us rain? Do we thank the earth because it brings forth food for man and beast? . . . The simple union of a number of fallible creatures cannot make the totality infallible, any more than finites multiplied can make the infinite.”

The force and appropriateness of the foregoing are brought into clear relief in view of the rampant “High Churchism” of those early colonial days. The following is not less direct, or less wise, in its application to the Baptists themselves, and the attitude of some of the western churches towards the Canada Baptist Missionary Society:

“The only security of an independent church is in the intelligence and piety of its members. Does a church of this kind stand aloof from the benevolent operations of the day, through fear of some error held by any of our voluntary associations? It is just as much in danger of being corrupted by that error as if it took an active part in the association. The Church which pursues such a course does no good, and runs just as great a risk of being corrupted as if it took part in the good work. For corruption in doctrine or sentiment must spring up among the members themselves. Hence a single individual of erroneous views in a church is more dangerous than fifty associations out of it. An independent Church, like an independent man, should be able to say to all the world: “You may hold any opinions you may see fit, and I shall do the same; and whilst I join with you in furthering this good object, you must not force your opinions upon me, nor will I force mine upon you.”

The last two or three letters of the series dealt with

the choice of the two classes of church officers, viz.:—Bishops and Deacons, their respective qualifications, the obligations of church members, etc. Close adherence to New Testament authority and standards is maintained throughout.

Another event of some importance during this period was the formation of the "Canada Baptist Union," an organization which did good service for a time in several directions, but was especially useful as enabling Baptists to take action as a body in the important struggle for religious liberty which characterized the period. For years the union continued to voice in the clearest and most emphatic manner by means of resolutions, addresses, and petitions, those advanced views on the relations of Church to State which have been held by Baptists from time immemorial. From the report of the first annual meeting of this union, which was held in the Baptist Chapel in March Street, Toronto, on the 26th. of July, 1844, it appears that the idea of the union was first conceived in 1842. Toward the latter part of that year, it is said, several ministers and members of Baptist churches, in their occasional or incidental interviews, began to discuss the desirableness of some such means of bringing the different sections of the denomination more closely together, so as to secure greater frequency of intercourse and more harmony of operation amongst the numerous bodies holding Baptist sentiments. At length early in 1843 a few friends met together to consider the matter more seriously and as a result of their deliberations a larger meeting was called near Paris, on the 19th of June, at which the union was formed, and an Executive Committee appointed, of which David Buchan

Esq., was Secretary. It is clear that the movement met with a good deal of distrust and even opposition on the part of individuals and churches holding ultra views on the subject of church independence.

Amongst the resolutions put on record at this first annual meeting were the following, showing unmistakably the position of the Baptists represented there, on the great questions then agitating the public:—

“That the right of every man to the enjoyment and exercise of complete Religious Liberty is a principle we hold to be unquestionable; that it ought to be maintained, inculcated, and unfolded on every suitable occasion, and that Mr. F. Bosworth be requested to furnish a copy of the Discourse he delivered last evening, to be printed at the expense of the Union.

“That the University of King’s College being originally intended for the general benefit of the youth of this Colony, ought to be equally open to all classes of Her Majesty’s subjects, without distinction; and that the following Petition, founded on this conviction, be presented to the Legislature from this Union, signed by the Chairman and Secretaries, praying that the Institution may be established on such a basis as to secure this important object:—

*Unto the Honorable the Legislative Assembly of the Province of
Canada in Provincial Parliament assembled:*

THE PETITION OF THE CANADA BAPTIST UNION

HUMBLY SHEWETH

“That the denomination of Christians called Baptists has ever been foremost in maintaining the principle that, man being not responsible to man for his belief, civil governments have no right to distinguish between different religious sects, by giving to one a privilege, or imposing upon another a disability;—that each member of the civil community, of whatever faith, is entitled to an equal share in the benefits conferred by Government upon the people; and that the exhibition of favoritism to any one, or even a plurality of sects, to the

exclusion of others, instead of advancing the interests of religion, encourages religious dissension, promotes political discontent, places a premium upon hypocrisy, and is a direct violation of the rights of conscience.

"That your Petitioners are under the necessity of again representing to your Honorable House, that the great principles of Religious Liberty which they thus hold, have been grievously violated in the manner in which the Episcopalian sect of Christians have been allowed to divert a large portion of the funds set apart for the education of the youth of the province from their original purpose, and to obtain an undue influence in the distribution of the benefits, and management of the affairs, of the University of King's College at Toronto.

"The circumstances in which that Institution is placed have been so often brought before your Honorable House, and the injustice and impolicy of allowing its charter to remain in its present condition have been so ably demonstrated that it is unnecessary for your Petitioners to enter into particulars. Your Petitioners, in common with a great majority of the inhabitants of Canada, are desirous of seeing the public Educational Institutions entirely freed from the preponderating influence of any denomination of Christians, and put upon such a footing as to ensure perfect equality to persons of all religious sects, not only in the enjoyment of their educational privileges, but in the supply of their various chairs of learning, and the management of their general affairs.

"Your Petitioners would further beg leave, most respectfully, but firmly, to assure your Honorable House that they cannot be satisfied with partial measures in a matter where Religious Liberty is involved ; and that they will continue their appeals to your Honorable House, until perfect Religious Liberty is established in the management of the public Institutions of the Province.

"May it therefore please your Honorable House to take the premises into your early and serious consideration, and so to alter and amend the charter, and regulate the management of the University of King's College, as to meet the wishes of your Petitioners.

"And your Petitioners will ever pray, etc."

This was plain talk. The force of the word "again"

in the first sentence of the second paragraph of the petition is not quite clear, as this must have been the first appeal made by the Union as such. The reference may be to petitions previously presented by other representatives of Baptist bodies, such as associations, or, more probably, to two forms of petition which had been drafted previously by the Committee of the Union, one for the use of the committee itself, and the other for that of individual churches. In any case this may be regarded as the organized entrance of the Baptists into the battle-field in which they, in accordance with the purpose so clearly intimated, continued to stand shoulder to shoulder with the friends of civil equality and religious liberty in other denominations, until the full and final victory was won.

Amongst the representatives and delegates at this first annual meeting of the union were Revs. John Girdwood, E. Bosworth, and Rev. R. A. Fyfe, from Montreal. As was to be expected the latter took a prominent part in subsequent meetings.

But it is time to return to the work of the Montreal College. In regard to this, however, there is little to be said. The routine duties of the position of Principal were no doubt faithfully and efficiently performed. But there are few situations more embarrassing to a man of strong character and independent spirit, than such a *pro tempore* one as Mr. Fyfe then occupied. To "keep a place warm" for another, is at least a somewhat delicate and thankless task. No power is more difficult to wield with satisfaction either to one's self or others, than a power simply delegated for a brief and uncertain period. No matter how many weaknesses or deficiencies

one may detect in plan or management he feels that he can make no innovations, propose no reforms. If he can but manage to maintain respect for his short-lived authority, and keep the machine in operation after the old fashion, without visible falling off, it is the best he can hope for. He may be conscious, without cherishing undue self-esteem, that he could make important improvements upon the methods he finds in vogue, but he feels that he is bound, by every consideration of delicacy, to do, at most, no better than his predecessor. Whatever may have been Mr. Fyfe's feelings under the circumstances he made no sign. But from subsequent events, as well as from an expression or two 'dropped in a private letter which may be presently quoted, there is little room for doubt that he saw clearly that the college was on the wrong track in its methods, and that it was foredoomed to failure on that account as well as by reason of its un-central location, and the distrust of its management on the part of the great body of strict communionists in the west.

In the meantime, pursuant to the plan of the committee and the condition upon which Mr. Fyfe accepted the temporary principalship, inquiries had been made in England for a suitable successor to Dr. Davies, and had resulted in the appointment of Rev. J. M. Cramp, M.A., who filled the position of President of the College so long as it continued in operation, and who was for many years afterwards so well and favorably known in connection with Acadia College, Nova Scotia.

Mr. Cramp and family arrived in Montreal on the 29th of May, 1844, just in time for him to take some part in the closing exercises of the College, which took place on

that same evening. The *Register's* report of the exercises tells us that "the Rev. R. A. Fyfe gave the introductory address, in which the trials and encouragements of the missionary in Canada were very appropriately dwelt upon." The Report of the Canada Baptist Missionary Society for the year 1844 contents itself with chronicling the arrival of Rev. J. M. Cramp, M.A., to take the Presidency, and remarking: "Up to the close of last session Mr. Fyfe continued his labors in the College. He has since removed to Toronto, and it affords your committee much pleasure to hear that his efforts there are acceptable and useful." The matter is of slight importance, but some curiosity is naturally excited as to the cause of this rather unusual reticence in regard to one who, as we at least know, made a considerable sacrifice of feeling in order to perform the service asked of him, and who, it can scarcely be doubted, performed it well. It is possible, of course, that the brevity is simply the outcome of what was considered becoming to official dignity and propriety. As Mr. Fyfe's assistant, Rev. F. Bosworth, M.A., had been connected with the College before Dr. Davies' departure, and continued his connection with it after Dr. Cramp's arrival, and as he seems to have been a man of education and ability, though perhaps not well adapted for a position requiring high administrative capacity, it is also possible that the Committee and papers were restrained from further comment by considerations of delicacy.

On the 29th of February, 1844, Mr. Fyfe wrote as follows to his friend McPhail. No harm can now arise from publishing the extract in full, and it sets in a pretty clear light his capacity, even at that early age, for independent thinking and acting:—

"The *Register* of this week will tell you the pleasing news that a permanent successor to Dr. Davies has been appointed, and is expected out in the spring. May the Great Head of the Church make him abundantly useful in Canada! He is a man of years and talent; has a large family, etc. So I shall be leaving Montreal by the end of May at latest. Whither I shall turn my course I know not. O that God would direct me! I hope and believe you will make this a subject of prayer. I am beginning to feel like a literal stranger and pilgrim on the earth. There is a probability that I shall leave Canada, but I am quite undecided as to the particular part of the world I shall steer for, probably New England. I do not want to leave Canada, if I knew where to go. *Private*.—I do not like the missionary plan of the committee, and should I remain in Canada I would certainly spend all my might in changing, or making them change, their plan. Western Canada has been divided by them, and they mean to make another effort to get all the Western Baptists to join the present association for the purpose of aiding the Institution, etc. Well, this is all very good. But what benefit will the Western Baptists derive from this Institution? Just none at all. Would it not be better to unite all the Western Baptists around an institution of their own? Would they not give more and be more benefitted? I have no great learning to boast of, but I am certain that I could give young men a far better preparation for the real work of the missionary than they have been getting here. I have got most of the best members of the committee to see many glaring defects in the management of this Institution. What will a young man do at five languages in four years? And if he could learn them all what help would they be to his preaching? What though I can give a horse six different names, do these tell me anything more about a horse than one would? They had not had a lesson on moral philosophy, not a lesson on natural philosophy, not a lesson on the government of churches and pastoral duties, not a lesson on rhetoric or reading, &c. I think very highly of Mr. Bosworth's piety, and of his acquirements, but nothing at all of his wisdom or manliness.* He

* This word is evidently used in the sense of energy, or force of character, and not with the moral significance usually attached to it.

has no nerve in him, no capacity to be anything but what he is, a tutor under some one who can manage affairs.

Since I have been here I have had to work very hard, but I have done so in a very quiet way. I have avoided everything like notoriety, and I shall leave in the same quiet way. I have, however, derived some benefit. I have had an opportunity to try what I could do, to mature some of my thoughts, review some points upon which I was getting rusty, and form some systematic plan for a course of study which should be pursued in institutions like this."

The letter concludes with some personal and family references. Neither his own health nor that of Mrs. Fyfe had been very good. Of their infant son, who had been born six or eight weeks before, he says: "The 'beginning of our strength' is growing like one of the Sons of Anak.' We have great reason for gratitude to God. He is a very good boy, and has not had an hour's sickness since he was born."

In regard to his own future course: "I never felt more my need of Divine guidance. . . . My next move will probably decide my destiny."

It appears, therefore, that his pastoral connection with the Perth church had been permanently severed. Mrs. McWilliams, the only survivor of those who formed the membership of the church at its organization, recollects that the church was requested by the Montreal committee to give Mr. Fyfe leave of absence for three months. As his stay in Montreal had been prolonged for a whole year, he, no doubt, thought it better for both parties that he should resign and leave the way clear for the engagement of another pastor.

In the eighth report of the Canada Baptist Missionary Society presented at its annual meeting in Montreal, February 6th., 1845, it is stated that a deputation, consisting of Messrs. Fyfe, Bosworth and Girdwood, was

appointed to visit the churches and attend the associations in the west, during the preceding months of June and July. This action ensued on the withdrawal of the Rev. W. H. Landon from the position of general agent for the western part of the Province, a position he had filled for some time, and which he had been obliged to resign in consequence of his having undertaken the mission to the Tuscarora Indians.

The committee further report that Mr. Bosworth having been prevented from joining the deputation, Messrs. Fyfe and Girdwood had performed its duties with pleasing results. Three associations in Upper Canada had agreed to co-operate with the society, and new auxiliaries had been formed in addition to those previously existing. The very interesting report of the delegates is given in the *Register* of July 25th. 1844. In the course of their mission they visited Queenston, St. Catharines, Chippewa, Drummondville, Dundas, Hamilton, Tuscarora, Brantford, Paris, Woodstock, Blenheim, Oxford, London, Southwold, St. Thomas, Aylmer, Fredericksburg, Vittoria, Simcoe, Boston, Beamsville, Toronto, Markham, Whitby, Hope, Peterboro, Haldimand, Cramahe, Rawdon, Cobourg, Kingston, Brockville, Farmersville, and other places. In all these places meetings were held, and the cause of the Society pleaded. Several associations were visited, and in some instances, as before said, auxiliary societies were organized. When it is remembered that this was before the era of railroads, and added that Messrs Girdwood and Fyfe were absent from their home in Montreal only forty-seven days, it will be correctly inferred that the delegates must have had "a mind to work." No doubt aged brethren in many of the places named will recall the

visit with pleasant reminiscences. The report is full of local references and brief but skilful touches descriptive of places and scenery. Queenston already began to "exhibit the signs of old age," though it was shrewdly suspected that the use of intoxicating liquors "may have had some hand in tracing some of the deep wrinkles" on the brow of the "nurse of Brock's glory." But the people showed "no decrepitude in the matter of hospitality," and received the delegates in "truly patriarchal style." They proceeded along "a very firm plank road," from Hamilton to Caledonia, the latter "stern and wild" enough, but no fit "nurse for a poetic child." When they left the plank road and followed the left bank of the Grand River, there was "little poetry in the road," however much in the scenery. At Tuscarora, with their "beloved brother Landon," they met their Indian brethren, and had a four hour's "talk" with the leaders in the open air, and in "true Indian style." London was "the city of the woods." "The forest is solemnly eyeing the town from nearly every quarter, and the stumps are firmly, nay, impudently, standing their ground in the middle of nearly all the streets." Their description of St. Thomas was more correct than their forecast of its future. "This village presents a rather singular appearance, being built upon the elbow of a very high, clay hill, exposed to 'every wind that blows,' except the south. It will probably never be large, for the business will be very much drawn off to London on the one hand and Port Stanley on the other." They went in company from Alymer to Fredericksburg "having quicksand beneath and a burning sun above. The whole region is covered with an exceedingly thick growth of gigantic

pinetrees, which rise like a 'crape clad army,' and give forth a perpetual sigh over their dreary prospect." At Kingston, July 10th. they "had a very good meeting, and a very large one considering the torrents of rain that fell during the afternoon and evening, and considering, moreover, that upon that evening 'the Free Church of Canada' was shaking the dust from off its feet for a testimony against the tyranny and corruption of the state connection." At Woodstock, destined to be the scene of the great life-work of one of the members of the deputation, they attended, on the 11th of June, the first anniversary meeting of the Woodstock Auxiliary Baptist Society and "took an active part in the proceedings, which were also enlivened by addresses, in moving and seconding the resolutions, from Rev. E. Topping, Messrs. Buchan, Burtch, and Malcolm, also from Presbyterian and Methodist brethren who were present.

It was in the course of this tour that Messrs. Fyfe and Girdwood attended the first anniversary of the Canada Baptist Union, in March Street Church, Toronto, to which reference has already been made. Pursuant no doubt to the acquaintance thus begun, Mr. Fyfe returned to Toronto from Rawdon, on his homeward journey, to supply the pulpit of the March Street Church, which was to be his next field of labor.



CHAPTER XIII.

FOUNDING OF MARCH STREET CHURCH—SOME SLIGHT DISCREPANCIES—
THEIR PROBABLE EXPLANATIONS—A CURIOUS QUESTION—MR.
FYFE'S MINISTRATIONS—PECULIAR CONVICTIONS—A FORMIDABLE
CORRESPONDENCE—A TROUBLED PASTORATE—AN UNSAVORY
STREET—REMOVAL RESOLVED ON—RAISING FUNDS—A HETERO-
GENEOUS MEMBERSHIP—PECULIAR STONES—TROUBLESOME CON-
SCIENCES — WINGLESS ANGELS—A PASTOR'S PROVOCATIONS —
MEEKNESS UNDER REBUKE—THE HOUSEHOLD IDOLS.

THE *Canada Baptist Magazine* for December, 1840, contains the following: "On October 31st, 1840, a Baptist Church was formed in March street, Toronto, consisting of thirteen individuals." In the historical sermon preached in 1875 on the occasion of the removal of the church from Bond Street to its present magnificent edifice on Jarvis Street, Dr. Fyfe says: "This church is forty-six years old, if we reckon from the first record which we find of its meetings as an organized body. . . . The first meeting of which we have any special record was held on the 16th of October, 1829." The fact which harmonizes these conflicting statements is probably that the original church or churches—for there were it appears actually two—to which Dr. Fyfe alludes, had become defunct. Consequently the "strong rally" to which he subsequently refers, as being made in 1840 was in reality the organization of a new church, as stated in the *Baptist Magazine*.

Another discrepancy in the two accounts is not so easily explained. The *Magazine* puts the number of constituent members of the new church at 13, which Deacon Carter, now of the Dovercourt Road church, who is perhaps the sole survivor of the original members, believes to be correct. But Dr. Fyfe in the sermon above quoted says: "This Church was much feebler in 1844 than it was in 1840, for when the present speaker became pastor in 1844 he found that nearly half of the members claimed in 1840, and more than half of the wealth, was gone. In 1844 there were only sixty-four members on the books (and these could not all be found) and they were barely able to raise \$400 for the new pastor's salary." If a membership of sixty-four in 1844 was only a little more than half that of four years previous, the church must have had something like one hundred and twenty members in 1840, instead of only thirteen. An explanation is suggested in a paragraph quoted by Dr. Fyfe a little further on in the sermon, from "a paper drawn up by the authority of the Church in 1839, and signed by six of the leading members, and sent to the Committee of the Canada Baptist Missionary Society in London." The paragraph is as follows:

"But these encouraging prospects were blighted by a succession of laborers, who were defective either in character, or talent, and therefore failed to bring in and keep united the elements of which a church of Christ is composed. The members, one after another, retired to other denominations, or formed themselves into lesser divisions, either with or without a ministry, their usefulness being restricted thereby almost to themselves. After the lapse of years, however, these lesser divisions have dwindled away to a mere nominal existence, and the difficulties which but recently stood in the way to render re-occupancy of the station in some measure painful or embarrassing to the Christian laborer, no longer exist."

The membership of the original churches had thus no doubt been divided and dwindled until it had well nigh disappeared. In giving his figures, Dr. Fyfe says at the outset that no list of constituent church members has been found in the meagre records of those early efforts. It would seem that he may have made the mistake of taking the names as they were entered successively on some original roll as the actual membership claimed in 1840. As he himself says in another connection, much of the population of Toronto was in a state of flux in those early days, many immigrants making it their home as a convenient centre for a few months, while they were informing themselves about the country and choosing permanent abodes.

In September 1844, as already hinted, Mr. Fyfe accepted a call from the March Street Church. A somewhat peculiar phrase in the scanty minutes of the church a year later suggests a question, rather curious than practically important, as to the exact nature of the relation in which he stood to the church. In September, 1845, it is recorded that ballot papers bearing the question "Is it your wish that Mr. Fyfe become your pastor?" had been sent to every member of the church in the city and Yorkville, and that the result of the count was yeas 84, nays 6. A committee was appointed to make known the result to Mr. Fyfe, and solicit his answer. That answer was that having received an invitation to become the Pastor of the church, he must decline accepting it at present, but that he would "*continue on as he was*," as he had been requested to do, in case he could not see his way clear to become the Pastor. And yet in the sermon above referred to he says dis-

tinently that he was called to the pastorate of the church in 1844. What subtle distinction the hair-splitters of that period may have drawn between the ministerial and pastoral offices it is hard to say. This at least is certain, that for four years during which he ministered to them, he preached, administered the ordinances, presided at church meetings, visited the members, in short performed all the offices of the regular pastor. That he discharged these duties faithfully and on the whole successfully is well evidenced by the fact that on the resignation of his successor some years after he had left the field, the church immediately turned to him again as one whose former labors amongst them had been "owned and blessed of God," and invited him to return and become once more their pastor.

It is evident, however, that his work during these first four years in Toronto, was largely that of laying foundations and building for the future. His pastorate was not marked by any large increase in the membership. The Secretary's annual report at the close of the year 1847 showed the whole number on the books to be 81, and added that of these 17 lived at a distance and seldom attended, leaving the actual number of city members 64, exactly the nominal membership at the time he entered upon the work in 1844. These figures, however, afford no criterion even of the numbers added to the church during his ministrations, owing to the fact above alluded to, that members were constantly leaving the city and taking letters of dismission to churches in other localities.

Such references as the following, from the *Register* of April 10, 1845, are suggestive as to the nature of his work and the measure of success attending it :

TORONTO.—On Lord's day, the 23rd ult., the Rev. R. A. Fyfe baptized three persons in the Bay of Toronto, in the presence of a vast multitude, most of whom, it is believed, had not before seen the ordinance of baptism administered in the primitive manner. In the evening of the same day Mr. F. delivered a discourse on the subject to a large congregation. We are happy to hear that our esteemed brother's prospects are very favorable, and that the erection of a new chapel, which has long been wanted, is in contemplation."

That he preached the word faithfully, was instant in season, out of season, gave himself mind and heart to the work, can be doubted by no one who knew the man, and is substantiated by many proofs. The scanty church records show that the internal management involved much toil and anxiety. The minutes consist largely of the history of the settlement of "difficulties" between members, the appointing of committees to visit negligent or recalcitrant brethren, and the action of the church upon the reports presented. Though Dr. Fyfe states in his memorial sermon that he found no reason to believe that the original church was conducted in accordance with the doctrines and practices of the Scotch Baptists, indications are not wanting, even in the minutes, of the existence of some peculiar "convictions," in the minds of some of the members. For instance, on April 2nd was recorded the following: "Brother Hall gave notice that he should resign his office as secretary that day month, as it was his conscientious belief that the appointing of such officers in a Christian church was not sanctioned by the Scriptures."

Another illustration of the great stress laid by some believers of that period upon nice doctrinal distinctions is afforded by two letters, or essays, found amongst Dr. Fyfe's papers. These constitute part of a correspondence

which seems to have followed a conversation in which the point at issue was debated. The other party to the correspondence was J. Lesslie, Esq. The question at issue was, "*whether any special influence of the Holy Spirit is given to lead unconverted men to believe.*" The first paper addressed by Mr. Lesslie to Mr. Fyfe, (in reply to a communication of which no copy is preserved) and dated May 1st, 1845, maintains the negative of the proposition in twenty-one very closely written foolscap pages, and the rejoinder by Mr. Fyfe, upholding the affirmative, covered twenty-four pages of the same description. It is pleasing to observe that the controversy was conducted in the most courteous and kindly spirit throughout. But those must surely have been days in which men sat apart

"In thoughts more elevate, and reasoned high
Of providence, foreknowledge, will and fate."

Though the subsequent history of this church sufficiently shows that its early teachers digged deep and laid good foundations, there is no doubt that these four years in March Street constituted one of the most trying and anxious periods in Dr. Fyfe's life. The material of which the early church was composed seems to have been heterogeneous in the extreme. The members appear to have been by no means unanimous in calling him, or retaining him, during those first years of his ministry to the church. He had from the first to suffer much from the opposition of unreasonable brethren. This may have arisen in part at least from his recent connection with the Montreal College and the Canada Baptist Missionary Society, whose operations were regarded with distrust by the extreme strict communionists of the west, who seem to

have been well represented in the March Street Church. In view of all the difficulties which beset him it is greatly to his credit that he was able to labor on so faithfully and patiently during four full years, and to leave behind him such a record as led to his hearty recall in 1855. Those who knew Dr. Fyfe only in his later years, when the great force of his character had been fully developed under the pressure of heavy responsibilities, and had made him the foremost man in the denomination, might naturally enough be disposed to query whether that very quality of mind might not, in a less disciplined and chastened stage, have tended to increase the difficulties in his way by bringing him into unnecessary conflict with other strong-willed men about him. He was conspicuously a man whose opinions and convictions were very decided and who did not hesitate, upon occasion, to avow them. But it is reassuring to know, from the testimony of one who knew him well in those early days, that he was as far as possible from manifesting these traits in any arbitrary or obstinate bearing, being unobtrusive, unassuming, and conciliatory to a degree.

One great obstacle to the progress of the work arose from the unfortunate location of the place of worship. At the time of its erection no one could have foreseen the unenviable notoriety that would be earned by March, afterwards Stanley, now Lombard Street. As Dr. Fyfe himself says: "At that time, (1832) the street had indeed been laid out but there were scarcely any buildings on it and no one could have predicted that it would not become one of the very best streets in the city. But such was not to be its favored destiny. The chapel itself was not

very attractive to look at, besides being very small.* It could seat comfortably more than 160 people. Miserable houses sprang up all around it, and what is still worse, many of them were inhabited by the most vicious and miserable kind of people, so that the whole street became extremely unsavory in every sense of that term. For sixteen long years the Baptists of this city might be compared to those unhappy criminals who were, by their Tuscan tyrants, tied hand to hand and face to face with the rotting dead. The surroundings of the church were constantly growing worse, so that the last part of their sojourn there was worse than the first. Often on Sabbath evening a policeman was asked to patrol the sidewalk in front of March Street Church, to keep down the uproar which the children and others would thoughtlessly make in the neighborhood.

Getting the church away from March Street and its surroundings was, humanly speaking, the first step towards permanent prosperity. Indeed it is a wonder that it grew at all in that evil atmosphere. During the last four years of its stay in that unfortunate locality its membership increased only about fifty per cent."

To effect this removal Mr. Fyfe directed his energies almost from the first. Owing to the feebleness of the Church both numerically and financially this was no light task. To add to the difficulty the members were not all in favor of removal. To some, no doubt, the

*The building subsequently passed into the hands of the Catholics by whom it was enlarged and is still occupied. The outlines of the old building are yet visible, owing to the different shade of the bricks used in making the enlargement, and may be traced by any one who has the curiosity to visit it, on the north side of Lombard Street.

obstacles in the way seemed insurmountable. Others opposed removal on the ground that the building already possessed was not yet filled to the extent of its seating capacity. A brave and persistent few, it may be, were unwilling to own themselves worsted and leave the field in the hands of the enemy. There are even yet those to be found who think it cowardly and wrong for the Christian Churches of the city to flee the haunts of poverty and vice, where the regenerating power of the Gospel is most needed, and to erect their domiciles on the rich and fashionable streets. To most persons, however, retreat from such a locality as March Street became, will appear the part of true wisdom as well as discretion. If one of the objects in erecting a church is to provide a quiet and restful place in which young men and maidens, old men and children, may gather for social and public worship, such a place is certainly not to be found in the *purlieus* of drinking dens and brothels. Churches are, however, surely under the most solemn obligations to see that such places are not left destitute of religious influences and given over wholly to the powers of darkness. Whether March and Bond and Jarvis Street Baptists have done and are doing their whole duty for such quarters as March, *alias* Stanley, *alias* Lombard Street, is a question worthy of the most anxious consideration.

The first action in the direction of removal was taken in April, 1845, by the appointment of a committee consisting of Messrs. Cathcart, Maitland, and Hall, to "make enquiries after a suitable place that may be purchased on terms to suit us." The names of Thomas Bond, Wm. McMaster, and Rev. R. A. Fyfe were subsequently added to this committee. In pursuance of this resolution a lot

was purchased at the corner of Yonge and Albert Streets, and a further committee appointed to solicit subscriptions to a building fund. The lot at the corner of Yonge and Albert Streets was afterwards disposed of and one on Bond Street procured. A building committee was appointed and the work of raising funds slowly but steadily prosecuted. In the summer of 1845 Mr. Fyfe, by request of the Church, visited Rochester and other places in the United States to solicit aid for the building fund. In a letter to a friend he says that in the course of a five weeks' tour he succeeded in obtaining somewhat over \$400, besides paying his own expenses. He thinks this "not bad," and feels disposed to thank God and take courage. The work was finally accomplished and the removal effected. By getting the church away from March Street into Bond, in which he was no doubt the chief mover, he set its feet firmly upon the highway of its subsequent useful and prosperous career.

But a source of still greater trial and difficulty was the heterogenous character of the church membership. He himself speaks somewhat plainly on this point in the memorial sermon from which we have already two or three times quoted:

"Another obstacle to progress was encountered in the want of homogeneity of a considerable portion of its membership. Without reflecting on the character of a single individual, it cannot have escaped the notice of the observant that in a new country, where immigrants from all points of the compass are thrown together, even good men, of the same faith, are often illy adapted to work together. Men of strong individuality, with set habits, made angular by the peculiarities of some able minister in the old world, under whom they were trained, are generally more anxious to lead than to follow. Half-a-dozen such in any church would be likely to make severe friction in its working, and the smaller the church the worse would the

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state of things be. Each one would think, as the work was not done as he was accustomed to see it done, that it must be wrong, and he could not in *conscience* sanction what is wrong. O that conscience! What a queer instrument it is! And practically it often happens that such men will do nothing because they cannot have their own way exactly. Their principles are so strong and so sharply defined that they constantly stand in the way of their practice. If they were not men of such sterling principle they might do something for God and their fellow men. But as it is they have too much principle to have much practice. A man has made great progress when he has learned to co-operate heartily with his brethren, with the full approbation of his own mind. It requires a many-sided and self-forgetting person to see that it is rarely of much importance how a thing is done, so that it really is done, and that in all organizations it is better to co-operate with our brethren in a less perfect scheme than to stand alone admiring the most perfect.* Opinions regulate the ways and modes of doing things, principles rarely do. Such people have a very imperfect idea of the design of the Gospel upon earth. It is chiefly remedial, and its loving spirit should be wrapped around all we touch and do. A few members such as I have described would soon influence a church, and without intending it, make that church feel that work for God and for souls is not the greatest thing. *Building up* is not the thing, but *building up in their way*. Such principles introduced amongst the members of any organization infallibly lead to disintegration. I believe no denomination in this country is yet free from spiritual stones so peculiarly cut that no other stone can be laid beside them. The state of things was much worse twenty-five years ago.† When a church becomes large and strong a few such stones do no great harm. They can be put upon the top of the wall to keep the over-forward folks from climbing over.

The church has been retarded in its progress, too, by some who suddenly became too pious to walk with their brethren; some who sunk all their interest for the lost and perishing in

* This was a favorite saying with Dr. Fyfe, as his intimate friends will remember, and was one of a few simple maxims which entered largely into his rules of conduct.

† This it will be borne in mind, was written in 1875.

their all-desire for their own spiritual comfort. They lost their sympathy with humanity, through the professed greatness of their love for Christ. St. Augustine says if one should reach up to kiss the Saviour's lips and in doing so should lacerate the Saviour's bare feet with the spikes and nails of his shoes, he would be asked, 'Why do you wound and pain my feet in your endeavors to kiss my lip?' So the Saviour asks 'Why do you trample upon and wound my people, through your professedly great love for me.' Such persons set up to be angels before their wings are grown."

These words are copied for their practical wisdom as well as for the light they throw upon the views and motives of the writer. Though probably intended to apply mainly to a period in the history of the March Street Church antecedent to his own pastorate, yet the portraits are no doubt drawn from life, as he had opportunities for studying it personally there and elsewhere in his pastoral experiences. The following extract from a private letter written just after his return from his collecting tour in New York State, will serve to complete the picture, by showing the more personal aspects of the tribulations he was called to undergo during this first Toronto pastorate. As no names are mentioned and no unkind personal allusions made, there can be no impropriety in giving the words just as they were written for the eye of a friend in the United States. The tone and spirit are all that could be desired; the meekness under rebuke, admirable:

"We have not yet commenced building. I can give you no adequate idea of the almost insurmountable difficulties which lie in my way. Were it not for the blessed assurance that God is above all I would give up in despair. I am fully persuaded that of the whole catalogue of the Apostle's 'perils' those arising from 'false brethren' are the worst to contend with and the most painful. I think I could amuse you for an

hour by retailing to you *viva voce* the personal mortifications to which I have been subjected during the past few months. Ignorance and narrow views are bad enough, but still they are to be met everywhere and may be borne. But when ignorance puts on the long visage of a professor—to bear this with the meek and gentle spirit of Christ requires a great deal of the spirit of God, an uncommon degree of watchfulness. And yet what are all the provocations to which any man is now exposed compared with those which assailed the pure and gentle spirit of our blessed Lord. O for a conformity to that spirit! A spirit that hopeth all things, endureth all things! Did you notice an article in the *Watchman* of the 5th inst., entitled ‘Pastoral Visits?’ That bears some faint resemblance to my history. I have received some twenty lectures during the past week upon some one of my many faults. And there is nothing for me but to smile and take them, promising to mend as fast as I can, a promise which I sincerely mean to perform. But enough. These are my provocations, not my difficulties. I am still, however, in hope by the good hand of the Lord upon me, to raise a cause in this city.”

The letter, which was to a lady friend, proceeds with some playful and tender references to his two boys. His second, “Robert Thomson Fyfe,” had been born on the 10th of June preceding. “He is a fine, dark, burly little fellow, very nearly as dark as his father, but very much better looking, of course. For the first two months of his existence he used his pipes most lustily, but now he is much quieter and will listen to reason.” “Master James continues to grow amazingly. He ought to have been a girl; his skin is as fair as alabaster. We of course think that he gives signs of prodigious intelligence.” He speaks also of Mrs. Fyfe’s health as being very good, better than for a long time previous. It is clear that his heart’s tendrils are entwined very closely about these household idols. The tearing away, so soon, alas! to come, will be indeed terrible.

CHAPTER XIV.

THE UNIVERSITY STRUGGLE CONTINUED—ENERGETIC ACTION BY THE CANADA BAPTIST UNION—A STIRRING APPEAL—MORE LETTERS FROM “A” IN MONTREAL “REGISTER”—AN IMMINENT DANGER—SOMETHING VERY LIKE AN ESTABLISHED CHURCH—THE “PARTITION SCHEME” DENOUNCED—A NOBLE PLAN OUTLINED—THE UNION’S HISTORY SUMMARIZED—A GREAT MEETING IN TORONTO—MR. FYFE ONE OF THE CHIEF SPEAKERS—EXTRACTS FROM A TELLING SPEECH—THE FRIENDS OF LIBERTY TRIUMPHANT—THE UNIVERSITY SECULARIZED—A PUNGENT LETTER.

LEAVING the record of toil and trial in the March Street pastorate the reader will be glad to turn to the larger field without and see what share Mr. Fyfe had in the general work of the denomination in Canada during those four years of his first residence in Toronto.

In the *Register* of November 7th, 1844, his name appears as one of the General Committee of the Canada Baptist Union. He was appointed by the March Street Church as one of its delegates to the second annual meeting of the Union held at Beamsville, June 24th and 25th, 1845, and seems to have been given at least his full share of work and responsibility in connection with that organization. The University and Clergy Reserves agitation occupied, as before, much of the time and attention of the Union and strong resolutions were again passed in reference to both. That dealing with the University question was moved by Mr. Fyfe and seconded by Mr. Girdwood, and was as follows

“Whereas a munificent endowment has been made for the purposes of university education in that part of the province

formerly called Upper Canada, designed to be equally free for all classes of Her Majesty's loyal subjects ; and whereas that endowment has been exclusively claimed and appropriated by a sect constituting but a small portion of the inhabitants of this province, therefore *Resolved*,—

1. That the charter by which the Episcopalians of the province now unjustly hold the university endowment, should be altered, and the present management of King's College so changed as to secure for all classes of Her Majesty's faithful subjects an equal share in the honors, emoluments, and privileges of the University, which was evidently designed to be the case when its endowment was made.

2. "That the Bill presented at the last session of the Provincial Parliament, although more liberal than the present charter of the University, is yet objectionable in several respects, viz., in its general principle, which sanctions the division of the endowment for the purpose of sustaining denominational Theological Schools ;—in several of its minor details, as the sectarian character of the Caput, the limited number in the Hebdomadal Board, the requirement of a Royal Charter, the religious test, and the mode of appointing Professors.

3. "That, in our estimation, the most just, and ultimately the most satisfactory settlement of the so-called University question, would be founded on the following general principle :—To confine the funds of the University exclusively to the Faculties of Arts, Sciences, Law, and Medicine, giving no support whatever to Theological Professors of any denomination, but leaving each sect to support out of its own resources its teachers in divinity."

The resolution in respect to the Clergy Reserves, moved by Mr. Landon, and seconded by Mr. Booker, was equally outspoken, sound and emphatic.

The following was moved by Mr. Landon, seconded by Mr. W. Bright :

"That the Rev. R. A. Fyfe be requested to prepare an address to the Baptist denomination in this province, calling upon them to exert themselves in the cause of civil and religious liberty, and that it be published in the *Register* and other papers, under the direction of the Executive Committee."

The following, also moved by Mr. Landon and seconded by Mr. Fyfe, is significant of the truly Christian and Catholic spirit which animated the Union during its too brief existence :

“That this Union desires to record its utter abhorrence of slavery and the slave trade, in all their forms, its indignation at the degraded position in society which persons of color hold in some countries, and its deep sympathy with the suffering slave and his suffering friends throughout the world.”

The “Address to the Friends of Civil and Religious Equality in Canada,” which appears in connection with the minutes of the Union meeting, is no doubt the one prepared by Mr. Fyfe, in response to the request of the Union. It earnestly invites the attention of those addressed to the movements of those who would infringe upon their liberties, and brings a vigorous indictment against the Episcopalians generally and the Episcopalian Bishop of Toronto in particular, as the parties who are making strenuous efforts to do this. It reiterates, on behalf of the Union, not as a favor but as a simple right, the demand that “the Clergy Reserves should not be so used as to interfere with any of the civil or religious rights of the community, and that the public institutions of the country should be entirely freed from sectarian influences.” Following are the closing paragraphs :

“The present appears to us a favorable time to reiterate our claims, to arouse ourselves to the full realization of the magnitude and importance of our object. Our native country, or the country of our adoption, is yet young. Its institutions are only forming. All the elements are, as it were, fused, and soon they will be cast into the mould to receive their permanent impression. Let us see that the image and superscription which these institutions shall wear, shall be such as our children will delight to contemplate when we shall have passed off the stage. Who can calculate the miseries or the blessings

which may be made permanent to generations yet unborn, through our wise and energetic efforts, or criminal apathy, at the present time.

“In this great matter the interests of all classes and denominations who love liberty in its widest and most exalted sense, are one. We are alike interested in being kept free from the crushing burden of a state church. We are alike interested in obtaining for ourselves and for our sons an equal share in the privileges, honors, and emoluments of the publicly endowed institutions of our land. Why then should we not unitedly and earnestly seek to obtain these worthy objects? As lovers of pure religion, as lovers of our common country, we should unite in this struggle, and never fold our arms till the great contest for perfect civil and religious equality be decided in our favor.

“If we would secure this ‘consummation devoutly to be wished,’ *we must let our representatives know our views and wishes.* They may have heard them before, but it will be necessary again to stir up their minds by way of remembrance. Let us watch every movement of the foe, and hold ourselves in readiness to petition, or to take other means which may, at the next meeting of Parliament, inform our representatives of what we expect from them. Let us make known our views courteously but boldly, in the language of men who feel on these subjects, and who feel that they are in the right. Should this course be pursued promptly and unitedly, we venture to predict that attention will be given to our just demands.

“Friends of freedom and religious equality in Canada. Dangers are hovering over you, yet the times are such that, by a hearty effort on your part, the clouds of danger may be swept from our horizon forever. The accomplishment of this is an object worthy of a great effort. *Will you put it forth?*”

A letter in the familiar style and over the signature of “A” had appeared in the *Register* on March 6th and another from the same pen on December 18th of this year. In the former “A” refers to the expression “The Established Church of Canada,” which some were so fond

of using despite its impropriety and offensiveness, and which others were too prone to treat with contempt as an assumption too absurd to be worthy of serious notice, and points out some circumstances which create a possibility and danger that the people of Canada might come to have something "*very* like an Established Church, without a legal charter." These circumstances arise out of the facts that a very large portion of the Canadian population have grown up in blissful ignorance of the blasting and withering effects of Church establishments, that the ministers of the Church of England in Canada had been imported from the land of establishments, had brought their predilections with them and proceeded to preach and to teach as if they were in their own native land, that the weight and influence of the ministers of the Church of Scotland were also in favor of an established religion, and that the most of the public men of Canada had come from the land of establishments, and cherished, many of them, a "sneering contempt for our free institutions." He pointed in illustration to the history of the Clergy Reserves, the persistent attempt to seize and hold for the Church the public colleges of the country, and the most iniquitous but accomplished fact of the Endowed Rectories, and summed up a long letter as follows:

"The 'conclusion of the whole matter' is that many of the people of this colony are in a state to be easily imposed upon by the strong influences in favor of establishments from the Father Land, from the men in high official standing in the country, and from a great body of the clergy."

The letter of December 18 was devoted to "King's

College," and was intended to warn the people of the great danger involved in the scheme which it was well understood was to be submitted to the Legislature at the approaching session, for the settlement of this vexed question. The projected scheme was that one for the division of the endowment which subsequently gave rise to so violent a struggle. "A" attacks it vigorously in advance. He foresees that the scheme is much more likely to take effect than many suppose. "The Methodists, who boast of holding the balance of power in their own hands, make no secret of their desire for such a division. They openly advocate it, attempting to prove that, as the inhabitants of Canada are made up of denominations, so a denominational division of the College fund will, of course, benefit the people of Canada! The Presbyterian body in connection with the Church of Scotland will, in all probability, fall in with this scheme. . . . And it is to be feared that some of the Catholics may be drawn into the unrighteous compact."

He then proceeds to criticise the scheme itself. It may contemplate the division of the endowment among three or four of the leading sects. We should then have four Colleges more feeble and contemptible, if possible, than the present sickly and wretched one. Moreover if this division scheme were adopted no public provision would be made for the instruction of the young men in Ontario, above everything an agricultural country, in agriculture. Such a scheme would not answer the design of the original educational grant, but it would make the public educational institutions instruments to perpetuate the religious distinctions already existing.

Suppose the division should be made with regard to th

size of the various denominations. In that case the larger denominations would have wretched Colleges, the smaller none at all.

Suppose again all sects to share alike. "This proposition comes nearest to fairness, but it also comes nearest to annihilating every facility for acquiring a liberal education in the Province." But the larger denominations would never hear of a sharing of the endowment with thirty small denominations.

"A" thus concludes that "any scheme for dividing the College funds must be ruinous to the cause of sound and liberal learning in Canada, oppressive to those who are sighing for a thorough education, unjust to the smaller sects, and, finally, it must perpetuate and extend that sectarianism from which the Province has already suffered so much."

He then proceeds to "point out a nobler way." In so doing he outlines an unsectarian national institution, with no Theological teaching at all, no religious tests, and ample guarantees for independence of religious sects or parties. It is unnecessary to recapitulate here the general features of the scheme of management and control by which "A" proposed to accomplish these objects and provide these safeguards. Nor need his vigorous reply to the anticipated cry of "a Godless Institution!" and other objections be repeated. But it is certainly noteworthy that he should have been among the first, if not the first, to propose a Provincial University agreeing in all essential features with that which we have to-day as the outcome of the practical wisdom developed during many years of thought and discussion. Both letters were able and comprehensive, bearing the impress of a broad and thoughtful mind.

But Mr. Fyfe's efforts on behalf of an unsectarian University, based on a sound and liberal foundation, were not confined to articles in the press, and petitions and remonstrances through the agency of the Associations and the Baptist Union. The latter body kept up a vigorous agitation through the medium of its Executive Committee. The *Register* of April 16, 1846, contains copies of three petitions forwarded to the Legislative Assembly during this year by this committee. The first prayed for reform in the management of King's College, and deprecated any division of the endowment. The prayer of the second was directed against any partition of the Clergy Reserve fund as desired by the Episcopalians. The third entreated the House to refrain from granting pecuniary aid to "Theological Colleges," or to schools exclusively connected with any religious denomination, or in which the principles of that denomination, whether Protestant or Roman Catholic, are taught by paid teachers, as incompatible with just legislation, and opposed to right views of religious freedom.

It may be added here that the Canada Baptist Union continued to hold its annual meetings and work energetically through its executive committees until 1849 at least. Year by year it repeated its energetic protests against the Clergy Reserve iniquity, and continued to demand by resolution and petition the establishment of the endowed schools and the university on an unsectarian and national basis. The last annual meeting of which any record has been found was held at Kingston on the 28th June, 1849.

This meeting, unlike its predecessors, was largely one of jubilation over the triumph of the principles of the

Union and the accomplishment of one of the great objects for which it was formed, in the complete secularization of the university by the Reform Government led by Hon. Robert Baldwin. The meetings of the Union were, however, very thinly attended. It was evidently viewed with mistrust by many of the brethren in the West, and probably ceased to exist with or soon after the organization of the Regular Baptist Union of Canada, in the West, in 1849. Mr. Fyfe continued to work energetically with and for the Union, during its existence, and was present and took a prominent part at the Kingston meeting.

A great meeting on the university question was held in Toronto early in February, 1847,—the Hon. Adam Ferguson in the chair—which, the *Examiner* of that date says, “was largely attended and exhibited a union and harmony among the numerous interests represented on the platform, as well as throughout the assemblage, highly cheering to the friends of this all-important educational movement.” The first resolution was “moved by the Rev. Mr. Fyfe (Baptist), seconded by the Rev. Adam Lillie, Tutor of the Congregational Academy, and supported by R. H. Brett, Esq., member of the Canada Wesleyan Methodist Church,” and was as follows :

“That the funds of King’s College ought on no account to be partitioned, but kept entire, and applied exclusively to the endowment of a university, or college of literature, science, and art.”

It should be premised that the Wesleyan Methodists, or rather their organ the *Christian Guardian*, and some of their influential men, under the leadership of Dr. Ryerson, had, as above intimated, gone over to the enemy,

and were putting forth strenuous efforts in favor of the partition scheme. The following extracts from Mr. Fyfe's speech in support of the resolution quoted above set the whole question in a clear light, and show in a striking manner his outspoken fearlessness and his power as an incisive and effective public debater. After sketching briefly the origin of the endowment and the history of the college up to date, he proceeded:—

“It now, however, became evident to the High Church Party that this grant would be an excellent affair for them, provided they could get the whole arrangement of it into their own hands. But how was this to be done? It was undoubtedly made for the Province, and not for a sect. It occurred to the ingenious mind of him who is now Bishop of Toronto, that this might easily be done, provided the officers of the Home Government could be made to believe that *the* people of Canada were Episcopalians. (Cheers and Laughter.) With this bright idea he hastened home in 1827, with the religious chart of the Province in his pocket. He thus represented to the Colonial Secretary (Lord Bathurst) that there were only twenty or thirty Methodist preachers in the Province, and these rebels; that there were only four Presbyterian Congregations, and but two ministers, one of whom was on the verge of becoming an Episcopalian; that there were only six Independent ministers, while there were thirty-nine Episcopalian clergymen. He never noticed the existence of some denominations which had at that time a greater number of ministers than his own, (cheers.) The facts were as follows:—There were 118 Methodist Ministers, 45 Baptists, 22 Presbyterians, 20 Mennonites and Quakers, and only 31 Episcopalian Ministers! By this foul means he attained his object. He obtained a charter compelling all to sign the thirty-nine articles.”

He then traces the history of the agitation which resulted in establishing the fact that the original grant “*was meant for Canada*,” and in securing the amended charter.

“What now was to be done? How were the views of the High Church Party to be advanced under this arrangement?

It occurred to the Bishop, that as President, he might exert a very efficient influence still, provided he were made Professor of Moral and Intellectual Philosophy, Christian Ethics and Political Economy. Professor of Moral Philosophy and Christian Ethics!! (Cheers and Laughter.) Think of that! This proposal the Province scouted. What next was to be tried? At length they agreed by Statute of the College Council, if not to change the provisions of the new charter, at least to limit them. By this means nearly the whole power—I may say the whole power—was vested in one individual favorable to exclusive views. All things are now managed, or rather mismanaged, according to the views of this individual.

“The voice of the country is again being heard, and the present holders of the property are afraid lest they may not be able to hold it much longer—they are therefore considering how they may secure, if not all, at least the greater part of it themselves. To effect this, they are trying to secure aid from every quarter, saying, ‘Help us to defeat any liberal measure, and should you not secure the division of the funds, you will be otherwise taken care of.’ In favor of this division or partition scheme—a partition scheme, ‘on some ratio to be found,’—the Methodists, or more properly the *Christian Guardian*, has lately expressed itself very strongly. Let me be understood here. In any allusions which I may make to denominations, I am not speaking against the peculiarities of these denominations. If I mention Methodists, I am not to be understood as opposing Methodism, but opposing the performance of an act which I sincerely believe will ruin Methodism. (Cheers.) It will certainly ruin, in the estimation of the Canadian people, any denomination which takes part in this iniquitous scheme of partition.

“Were I to look on this partition plan merely as a prudential matter, which did not involve the interests of the country—were I to look upon it merely as a feasible scheme for settling the question—I should be satisfied to let the matter go on. For well am I assured that the most learned among the Methodist body who advocate this partition, knows no algebraic equation whereby this unknown ratio of division is to be found. I should be satisfied too, that the present occupants would serve all claimants for shares as the traveller did the clowns who contended for the ownership of the oyster—

they would suck the oyster and give each a shell ! (Laughter.) But I cannot view the partition scheme merely as a question of wisdom or folly in the proposers. It involves great principles. It involves *the rights of every inhabitant of Canada*. (Cheers.) And here I cannot but lament a state of things which is far too prevalent in this country. Men came to this country from Ireland, England, or Scotland, retaining all their peculiarities—nay even their nationalities. The Scotchman still flourished his Thistle, the Irishman his Shamrock, and the Englishman his Rose. (Cheers.) And often do we hear the cry, this interferes with the Scotch, this crushes the Irishman, and the other thing comes in contact with the English. Now I am not finding fault with this feeling. It is natural and right that we should love our native land :—

‘Where our holiest memories pilgrim-like throng.’

But while all this is true, we must remember that when we take up our abode in this country, we ought to consider its interests. We ought to look upon ourselves as *Canadians*, and earnestly inquire by what means we can advance the interests of the country of our birth or adoption as a country. (Cheers.)

“Nor is Canada unsettled simply on the score of national preferences ; there are contracted denominational views also. One cries I am Baptist, or I am a Presbyterian, or a Congregationalist, or Methodist, and can see no good in any measure which does not directly benefit his particular sect,—so wretchedly little are the views of men.

“Now, the great Provincial Institution which my resolution contemplates would tend to remove both these evils. It would form a nucleus for a *national* feeling in Canada. The young men educated together would form attachments for each other—they would look back to their *alma mater* with reverential affection, and thus they would have at least one common tie to bind them together—they would remember that there they first learned to think, in a wide sense. Their modes of thought, their tastes and habits, would be formed under the same teachers ;—in a word, they would feel to a certain extent like members of the same family. Farther, the Episcopalian, coming in contact with the Presbyterian, would find that a man may be a Presbyterian, and not be a blockhead ; or he may be a Congregationalist, and not be a firebrand ; or a Baptist, and not be a monster ; so each would discover

that a man may be an Episcopalian and not be a bigot. Indeed, the very idea of a great Provincial Institution such as my resolution contemplates, founded upon a liberal basis, could not help imbedding itself into the minds of the students and producing most favorable results, even though not a single lecture upon civil and religious liberty should ever be delivered within its walls. There is such a thing as a great idea working itself into the mind of a man, even when he is unconscious of the fact—and such I should conceive to be the case in the present instance. The present holders of the property have well considered these points; they know how *narrow* notions are indirectly wrought into the mind; they know that young men who study together in the same university, form many ties to bind them together, and this it is which makes them hold so pertinaciously to their position. They are bent upon forming the minds of the rising youth of the province, but—upon their own model. Now we should like a model which is not quite so contracted in its proportions as the one they have set up for themselves. We, therefore, propose to keep the funds entire, and apply them to the support of a university of literature, science, and art.”

He goes on to expose very trenchantly the absurdities involved in the Partition Scheme, and the impossibility of finding the “ratio” of division. “The *Christian Guardian*,” he proceeded, “says that

“Such a scheme would injure *Methodism*; mark me, not that it would injure the Province, but Methodism! It says that Methodists know best how to make Methodists. I grant this most heartily. . . . But surely it does not follow, because they know well how to train up people to their own views, that the inhabitants of Canada are obliged to furnish a portion of the means munificently given to them to educate their sons in the ‘various branches of liberal knowledge,’ for the purpose of making Methodists, or Puseyites, or any other kind of ‘ists’ or ‘ites,’ in creation.”

It is unnecessary to pursue further this able speech or to follow the history of the great controversy to which it was a contribution. The partition scheme introduced

in 1845 as a Government measure and withdrawn, and re-introduced as a private bill in 1846 and thrown out on division, was again brought forward by the Government in 1847 and again withdrawn under the pressure of aroused public opinion. In 1848 came the defeat of the Government and the accession to power of the Liberal Administration led by Robert Baldwin, and in 1849, this Government introduced and carried through a measure for the complete secularization of the University, by the abolition of all religious tests, of every description, all Professorships, Lectureships, or Teacherships in Divinity, etc. This bill, though afterwards modified in detail, was in principle all that the friends of religious liberty had contended for and formed the basis of the University system as it exists to-day. Thus were the arduous efforts of the friends of civil and religious equality triumphant so far as the University system of the Province was concerned. The Clergy Reserves continued for years to be a fruitful source of controversy and heartburnings.

The following letter will form an appropriate conclusion to this sketch of one of the most important and bitter struggles in the History of Upper Canada. Many had hoped that the withdrawal of the Government Partition Scheme in 1847 would be followed at least by a cessation of the struggle until a new departure could be made and a settlement effected on some more equitable principle. This hope was disappointed. The struggle for partition was renewed, and, strange to say, renewed on this occasion by those who might have been expected to be the staunchest friends of reform, some of the leaders of the Wesleyan Methodists. On the 28th of October,

1847, the "Conference Special Committee," adopted a series of resolutions approving of the thrice defeated partition scheme, exception being taken only to the smallness of the sum apportioned for the Wesleyan College. An address was accordingly issued to the "members and friends of the Wesleyan Methodist Church in Canada" calling upon them to petition the House of Assembly for the settlement of the University question in accordance with those resolutions. Thus the vexed question was again brought forward, and the partition scheme supported with all the great influence of Canadian Methodism. The first signature to the report of the "Conference Special Committee," was that of M. Richey, D.D., and to him the letter was addressed. If Mr. Fyfe's speech placed him high in the ranks of powerful public speakers, this letter equally shows his ability as a close reasoner and trenchant letter-writer:—

THE WESLEYAN METHODISTS AND THE UNIVERSITY QUESTION.

To the REV. DR. RICHEY.

SIR,—I have read with no little surprise, and with deep regret, a preamble and resolutions, approving of the principle of Mr. Sherwood's College Bill, which were signed by you, as chairman of the body that adopted them. That some of the leading members in your large and respectable connection hold the sentiments advocated in the document referred to, I was well aware. Of them nothing of a really liberal nature was expected, but I had hoped better things of you. I had hoped to see you pursuing a course more consistent with your character as a Christian and patriot than that marked out for you by the preamble and resolutions which you signed. I have been deeply, painfully, disappointed. But my object in addressing you is not to tell you a fact so unimportant to you as the personal regret which your act has occasioned. I wish

to bring under your notice the view which at least one-half of the inhabitants of this Province must take of your conduct. You solemnly profess to have been actuated purely by Christian motives in the step you have lately taken. It is very hard to question the sincerity of a professed minister of Christ, and yet I fear, sir, (whatever your friends may think), yours will be very generally questioned. You will be asked why this official document was published on the eve of a general election? Why the messengers, who are to carry it to every member of your connection, are pressed and hurried, as if life and death depended on its *immediate* delivery? Couple these circumstances with the very peculiar position of political parties in this Province at the present moment, and the public can scarcely be expected to believe that the motives professed by you are purely religious—unmixed with baser metal. Men at the present day seldom associate pure, disinterested Christianity with a strong, manifest desire to secure £1,500 a year.* Thus you have alleged motives for your conduct in the affair, for which the public will scarcely give you credit. And can £1,500 annually given to your body indemnify you personally for placing yourself before the public in the attitude of one who is attempting to mislead or deceive them? Observe, sir, I am not speaking of what your motives really were, for I do not know, but of the view which the public, from the peculiar circumstances of the case, will take of them. In so far as they deem you guilty of an attempt to mislead them, in so much will Christianity be injured by your act.

On what plea does your denomination meddle with the present settlement of the College property? Is it not on the ground of the unfairness, the injustice, of allowing public property to be monopolized by any one section of the community? This I deem the only valid reason for impugning the present settlement of this important question. Here, then, is the grand argument against the present holders of the endowment. "It is public property; you, being only a portion of the public, have no right to claim the exclusive control of it. Give the property up to the rightful owners." Such, sir, has been your argument again and again, when

* The financial basis of the Government Bill was as follows:—King's College to receive £3,000 a year, and Queens, Victoria and Regipolis each £1,500 a year.

denouncing the unjust monopoly of King's College. But how do you reason now? Shall I give your argument in the syllogistic form?

King's College belongs to the people of Canada.

We four denominations are a part of the people of Canada.

Therefore King's College belongs to us.

Because that property was set apart for the benefit of *all*, therefore I shall use my influence as a Christian minister (Christian influence, shall I call it?) to have it confined to the use of *a part*. Because it was given to the many, therefore it ought to be appropriated by the few. Is there logic, morality, or religion, in such reasoning? There can be no other ground for striving to unsettle the present holders of the estate, but the injustice of the tenure by which they hold it. Is the one you propose to substitute just? Not unless *might* makes *right*. If the Episcopalian denomination were only fifty per cent. stronger than they are now, their *right* to the property, according to the principles which seem to have guided the movements of your body on this subject, could not be effectively disputed. The only *right* which the four denominations can present is that they have the *might* to take the property. But I humbly conceive, sir, that a moral, upright man, to say nothing of a Christian, must have another principle to guide him beside the rule "*la plus fort*."

The Episcopalians have always claimed to be the dominant Church. You have always disclaimed, on behalf of your connection, such pretensions. The former never pretended to be voluntary; you always have. And yet, sir, you place yourself on a par with them, in claiming a share of the spoils of this Provincial institution. It is evident that you must either confess your speeches on religious equality to have been a farce, or admit all religious denominations to share with you in proportion to their numbers. The cry of godless universities is very popular among those who scarcely know what they mean by the language, but you are not a man to think that the adoption of a formula, or creed, will, like a charm, drive the evil spirit from the walls of the university. Something of infinitely greater importance than a creed must be placed in the college, else, alas! it will be godless enough. Good and able men must be secured as professors, else there

will be no religion in the university, though a thousand creeds should be adopted.

It seems to be with justice that independent denominations dread all large ecclesiastical bodies ; for they, like corporations, often appear to have no soul, no sense of right and wrong. What a man would blush to think of in his private capacity, he sometimes votes quietly to do as an integral part of a large body. The guilt of the transaction is divided, and the booty is shared among all. Hence, "nobody in particular does the evil," and "nobody in particular is benefited by it." If this appear to be severe, I must remind you that the body of which you lately acted as chairman furnished a painful illustration of its truth. Had an estate been left to a whole family, you as an honest man would shudder at the wickedness of lending your influence in any way to deprive one-half of the family of its legal rights. And yet by what other illustration can you describe so truly the transaction in which you were, a few days since, a prominent actor? Surely a question does not cease to have a right and a wrong, because it is a national one. Nor can the immutable principles of justice and right be abrogated by the selfish policy of the High Church.

If it was wrong for the High Church party to seize upon that property, then it is wrong for you to be a partaker in that public robbery. And if it was not wrong of them to do so, then neither have you nor any one else a right to disturb them in their possession. I am aware that it has been urged that, as these four denominations are the largest, they have the best right to the college property. This may be a politician's argument, but it is certainly neither a moralist's nor a Christian's. I cannot, therefore, allow you the benefit of it, since you are acting solely as a Christian. If the denominations which were excluded by the Bill of last session are small and poor, common sense and common justice would tell us that they should receive the greatest share, for they stand most in need of it. A father does not divide his property among his children according to their size and strength. But the grant was not made for denominations, as such, at all, but for the people of Canada. To them, therefore, it should be cheerfully given up by *all denominations*. I therefore call upon you in the name of justice, and for the sake of the interests of literature

to consider what you are doing. You cannot but know that the multiplication of small, petty colleges must be injurious to sound scholarship. And can you, the earnest, the eloquent advocate of Christian union, perpetuate and legalize (I was about to say,) the bitterest denominational hostility? Or have you renounced union as the French *patriot* renounced the constitution of his country. "*A la lanterne la Constitution! Elle ne m'a jamais donne six sous.*"* If you succeed you will pit all the other denominations in Canada against four, and the four against them.

And then, too, can you, the mortal enemy of Puseyism, consent to be ranked with Puseyites? For if you persevere in your endeavor, all will see that your principles are no more pure, are no more honest, and scarcely so consistent as theirs. And can the bold denouncer of the corruptions of Romanism consent to fight under the same banner? Be not deceived, sir; your measures, if successful, will draw the line between you and those you have always professed to respect, and will throw you into the arms of those you have hitherto denounced. Thus:—

"Thou shalt leave each thing
Beloved most dearly; this is the first shaft
Shot from the bow of exile. Thou shalt prove
How salt the savor is of others' bread;
How hard the passage to descend and climb
By others' stairs. But that shall gall thee most,
Will be the vile and worthless company
With whom thou must be thrown into these straits."

And, farther, you will most foully requite the kindness of the very denominations which helped to raise your own to its present position.

You are lending your influence to rend in pieces a noble national institution; to blight the prospects of learning in this country; to rob the present generation of their rights; to embitter and perpetuate denominational differences, and to make your own denomination "a by-word, and a shaking of the head," throughout the country. Sir, in urging you to refrain from dividing the noble endowment of King's College, I am asking from you no favor. I am pleading for simple justice to my native land, and for the rising generation.

* "To the gallows with the Constitution! It never give me a sixpence."

I entreat you, for the sake of our common Christianity, not to allow your name and influence to be associated with a spoliation so foul and so iniquitous. Several ministers in this Province, by the unrighteous course which they pursued, have done more mischief to the cause of religion than ten common men could do in a lifetime. My earnest desire and hope is that you will not allow your name to be added to that unhappy list.

I am, Rev. sir, truly, &c.,

R. A. FYFE.

Toronto, November 18th., 1847.



CHAPTER XV.

EVANGELICAL LECTURE—A DILEMMA FOR BELIEVERS IN BAPTISMAL REGENERATION—CONNECTION WITH THE CANADA BAPTIST MISSIONARY SOCIETY—VARIOUS NOTICES—AGENCY FOR GRAND LIGNE MISSION—A PRIESTLY ANECDOTE—A FRIENDLY CRITICISM—RESIGNATION OF PASTORATE—A HARMLESS RESOLUTION—HISTORY OF COMMUNION QUESTION—A WIDENING FISSURE—ACTION OF ASSOCIATIONS—MR. CRAMP REFUSED A HEARING—WESTERN CANADA BAPTIST HOME MISSION SOCIETY—REV. JAS. INGLIS—THE EVANGELICAL PIONEER—REGULAR BAPTIST UNION—WHAT CONSTITUTES CLOSE COMMUNION—MR. FYFE A STRICT COMMUNIONIST—THE CAUSE OF HIS RESIGNATION.

THE following from the *Toronto Banner* of February 5, 1846, shows that Mr. Fyfe was making his influence felt in other directions than those already indicated:—

“The second Evangelical Lecture was delivered on Wednesday evening, in the new City Hall, by the Rev. R. A. Fyfe, of the Baptist church here.

“The subject was: ‘The Nature of Spiritual Religion, as contrasted with the Religion of Sentiment and of Form.’ This lecture was eminently successful, and was received with great approbation by a crowded audience. Mr. Fyfe gave a distinct and impressive sketch of the nature of spiritual religion. He then showed the process by which it was gradually corrupted after the early ages, and how the religion of state and ceremony was introduced in its stead, till the life of Christianity seemed to be almost extinguished in the visible Church. The simple rites of Baptism and the Lord’s Supper had been per-

verted from their true meaning, and represented as in themselves conveying salvation, provided they were administered by persons qualified for that purpose. Mr. Fyfe alluded in pointed terms to the attempts to revive false and unscriptural doctrines in the present times. He stated emphatically that if they who asserted that Baptism within their own Church was regeneration, actually believed it and knew it to be true, they were bound to employ force to compel all to receive the salvation of their souls."

During these years he continued to act as one of the local agents for the Canada Baptist Missionary Union. The *Register* each year contains lists of appointments to be filled by him in various localities. The ninth annual report of the society, (1846,) contains the following in reference to his work in Toronto:—

"Your committee are called upon to sympathize with the Rev. R. A. Fyfe, of Toronto, who has to encounter difficulties peculiar to that station, and which would produce in many minds very disheartening effects. At the same time they rejoice that his labor is not in vain in the Lord. Souls have been converted under his ministry. The Sunday school, containing about 100 scholars, is going on well. The esteem and respect in which Mr. Fyfe is held by the Christians of other denominations in Ontario cannot fail to encourage him. The committee fully concur in the sentiment expressed in Mr. Fyfe's last communication: "By the good hand of God, and by patient waiting upon Him, we *shall* prosper.'"

The report of the following year speaks still more hopefully:—

"The Rev. R. A. Fyfe, pastor of the church at Toronto, has communicated interesting information to your committee respecting the state of religion in that important city. Notwithstanding the inconvenient location of the Baptist chapel, it is well filled with attentive hearers. 'The church is very much united, and is working well.' There are many anxious enquirers in the congregation, several of whom have applied for fellowship. The Sunday school is in a flourishing condition."

The committee go on to speak of the efforts which are to be made to erect a new building in a more desirable locality, and commend the project, with best wishes for its success, to the liberality of the Christian public. The progress of the movement has been previously indicated.

The *Register* of Oct. 22, 1846, contains the following :

"The friends of the Swiss Mission (Grand Ligne) are informed that Madame Feller has undertaken another journey to the United States for the purpose of soliciting contributions and exciting further sympathy on behalf of the Mission. She is accompanied by our esteemed brother, Rev. R. A. Fyfe, of Toronto, who kindly consented; though at much inconvenience, to perform this service, and thus render essential aid to the society in its present embarrassments. The prayers of the churches in their behalf are earnestly requested."

This visit was quite successful. Madame Feller and Mr. Fyfe received about \$1200 in contributions for the mission, and several associations connected with Baptist Churches in New York, Boston, Philadelphia and other places became interested in the work and engaged to remit further contributions.

The following is from the *Christian Watchman's* report of a meeting held in the Bowdoin Square Church, Boston: "Mr. Fyfe related an incident in his own experience, illustrative of the confidence placed by them (the French Canadians) in their spiritual rulers. A few years since, in his younger days, he had occasion to call upon a priest of considerable influence in the Canadas. He was ushered into his study by a servant, who, upon opening the door, turned her back, as if fearing to look within its sacred precincts. In the course of a familiar conversation he asked the priest the question, 'Do you really believe what you teach?' 'That is a strange question,' said the priest. 'Why do you ask?' 'I cannot think it possible,'

replied Mr. F., 'for an intelligent man to believe the Catholic Creed.' After a little hesitancy the priest replied: 'Well—I do not believe it.' 'Why then teach it?' asked Mr. F. 'Ah, I have got my bread to get. Must I starve?' 'What would your parishioners say, should I tell them of this?' continued Mr. F. With a smile and a shrug, the priest replied: 'That would be useless, *they would not believe you.*' 'And that remark,' said the speaker, 'was but too true. It is among such a people that we have to work, and from such are the fruits of our labor.'"

But while Mr. Fyfe thus continued to work heartily in connection with the Missionary Society, he still retained the opinion expressed in a private letter before quoted, respecting the mistakes and faults in the Society's modes of working. In a letter to the *Register* in July, 1846, he speaks very plainly on this point, and sketches a plan for more perfect organization and more thorough work. The suggestions were well and thankfully received by the committee, who promised to take them into most serious consideration.

At a regular church meeting on the 6th of June, 1848, Mr. Fyfe intimated to the March Street Church his wish to resign the pastorate, and asked to have his resignation take effect on the first of September following. On the following Sabbath he detained the members of the church, after the administration of the Lord's Supper, and gave them a full explanation of the reasons which had induced him to take this step, and said that though he had reconsidered the matter he still wished to press upon them the acceptance of his resignation. At the next regular meeting, July 4th, he made some further

explanations, after which a resolution was passed, solemnly declaring the conviction of the church members that it "would be for the glory of God that Mr. Fyfe remain as pastor of the church." A copy of the resolution was sent to him but failed to change his fixed purpose, and on the 20th of July, he made his resignation final.

The foregoing are all the facts connected with the change which can be gleaned from the meagre Church records. In the absence of fuller particulars there is room for surprise that after having toiled so arduously, and on the whole successfully, after having overcome so many obstacles, and when on the eve of entering into a new and commodious house of worship, in a good locality, and under favorable auspices, he should have resolved on quitting this important field. The Bond Street Church, which was now about ready for occupation, had been built only by dint of his most strenuous and persevering efforts. In a letter written a few months before from Beamsville to a friend he says: "I came here yesterday to exchange with the Baptist minister of this place, and also to solicit aid to erect our place of worship. By the way, *you* may be astonished that we are only so far on with the building yet. I can only say that it is not my fault, and that if Cheops or Cephernes had half as much vexation and labor to raise the great pyramid as I have had in getting up a place of worship, I pity their shades." "Trebor," the Toronto correspondent of the *Montreal Register*, repeatedly bears incidental testimony to the efficiency of his labors during the latter year or two of the pastorate. In one letter he says, "I learn that the Rev. R. A. Fyfe preached a rather elaborate sermon on baptism a short

time since, which produced a good effect. Yesterday he baptized two persons out at York Mills, as he has not the convenience of a baptistry in the city. This is probably only the beginning of a good work, for I understand that a good deal of interest is felt in the subject of religion by his congregation, and some have given evidence of a change of heart lately." Again a few months later: "Our friend, Mr. Fyfe, of Toronto, has again, I learn, visited the waters and immersed six persons in the name of the Triune God. Others are expected to follow soon. May the good Lord continue to bless his cause in that city. It languished long amid trials and difficulties."

These are indications that his discouragement did not arise here, as in Guelph, from any real or fancied waning of interest on the part of his Church and congregation. Why then did he leave at a juncture so auspicious for renewed efforts?

The answer is, no doubt, to be found in a resolution of the Church which is recorded immediately before the minute of his first announcement of an intention to resign. It reads thus:—

"*Resolved*, In reference to the communication made by Mr. Fyfe respecting Dr. Davies' intended visit to Toronto, that he be invited to preach a sermon on behalf of the *Grand Ligne* Mission, and that a collection be taken up in aid of its funds."

A harmless, a laudable resolution, one would say. But thereby hangs a tale. Frequent allusion has been already made to the distrust of the soundness of their Eastern brethren on the communion question entertained by many of the Baptists of the West. This distrust seems to have grown rather than waned with lapse of time. In vain the responsible managers of the Canada

Baptist Missionary Society pointed out that their Society never interfered with the subject of communion; that being a Missionary Society and not a Church it had nothing to do with questions of Church organization and order; that, as a matter of fact nine-tenths of the churches connected with the College and the Grand Ligne Mission were close-communication churches; that, as Mr. Cramp showed in the *Register* of August 5, 1847, what the Eastern brethren were ready for and desired of their brethren in the West was simply "union and co-operation in the advocacy of Baptist principles, *without compromise on either side*, (in reference to the modes of action adopted by the respective societies)." Under the influence of leaders who made a matter of conscience of what many excellent Baptists in the East regarded as "ultra views," the fissure widened day by day until it became an almost impassable chasm. The result was that while three of the five associations of Western Baptists gave in their adhesion to the Canada Baptist Missionary Society, the other two not only held aloof but went so far as to refuse a hearing to the delegates of the Society. The following resolutions show clearly their respective attitudes. The Eastern Association (comprising the churches in the Niagara and Gore districts) at its meeting in 1847 passed the following:—

"*Resolved*, That we hereby record our increased confidence in the Canada Baptist Missionary Society, and rejoice in the success that has attended its labors of love; and as it is still extending its operations, and as new calls are being constantly made upon its funds, we would respectfully urge upon our churches the necessity of making every exertion to sustain and extend such a glorious work."

Similar resolutions were passed in the same year by

the Haldimand and Johnstown Associations. The Western Association, either in the same or a preceding year, adopted the following:—

Resolved, “That it is the opinion of this association, that the repeated attempts made to induce our churches to join the Canada Baptist Missionary Society, which is founded on principles that are, in our view, unscriptural, justifies us in refusing this and all future deputations, a seat in our association, until they conform to the practice of Regular Baptists.”

The Grand River Association took a similar position, and both accordingly refused to hear Mr. Cramp, President of the College and editor of the *Register*, when he presented himself as the agent of the society. Mr. Cramp, on his return to Montreal addressed an open letter, through the *Register*, to the “Ministers and Messengers” of these two Associations, in which he took occasion to deny the report current amongst them that the Baptist Church at Montreal was an open Communion Church, and that the Canada Baptist Missionary Society, being managed chiefly by persons connected with that church, was an open Communion Society. He said :

“The Baptist Church of Montreal is a strict Communion Church. Its rule is that fellowship is to be restricted to baptized believers. The Canada Baptist Missionary Society is connected with the Baptist Missionary Society in England, the managers of which institution have never interfered with the subject of communion. They send out Missionaries to preach the Gospel and form Baptist Churches, but they leave those churches in the full exercise of their freedom to make their own arrangements. The same policy is necessarily adopted by the Canada Baptist Missionary Society. *As a society*, it knows nothing, either of open communion, or of strict

communion. *It is simply a Baptist Society.* At the same time it is proper to state that nearly all the churches assisted by it are established on strict communion principles."

The difficulty was enhanced by the formation in 1845, or earlier, of the "Western Canada Baptist Home Mission Society," in connection with which the "American Baptist Home Mission Society" had undertaken to conduct missionary labor in Canada West. Both these societies were composed of and managed by strict communionists of the strictest sect, and as the former naturally regarded the Western Province as its peculiar field, its existence and influence no doubt led to the passing by some of the associations of the resolution already quoted, hostile to the Canada Baptist Missionary Society. The Eastern Baptist Association, at its meeting in Louth, in 1845, was attended by Rev. J. M. Cramp, and Rev. E. Savage, agents of the Montreal and American societies respectively. Both were heard before the Association and after some discussion a resolution moved by the latter and seconded by the former was passed, asserting in substance that the two societies were engaged in promoting the same objects in Canada West, and recommending both alike to the churches. But the action of Mr. Savage did not meet the approval of those he represented. The exact origin and drift of the resolution became the subject of controversy between him and Mr. Cramp in the *Register*, and the action of the Eastern Association was probably not repeated by it, or followed by any other Association.

One of the most influential leaders of the extreme party in the West in 1848 and 1849, was the Rev. James

Inglis. Mr. Inglis, who was at the time editor of the *Michigan Christian Herald*, attended the meeting of the Western Association at Bayham in 1847. On his return home he wrote an account of his tour, for the *Herald*. His reference to the Grand Ligne Mission and the Montreal College, two of the chief institutions supported by the Canada Baptist Missionary Society, contained the following passage:

“The laxity of principle and practice amongst the churches with which these institutions are immediately connected, must stand in the way of their receiving the cordial support of the churches in the west. The latter are, almost without exception, consistent and uncompromising in the maintenance of Baptist principles, and on the question of communion feel strongly and act unhesitatingly.”

This and other allusions in Mr. Inglis' report called forth somewhat sharp rejoinders from Mr. Cramp, editor of the *Register*, and others. Mr. Inglis, in September of the same year, removed to London, C. W., where he became the first editor of the *Evangelical Pioneer*, which, under his editorship for nearly two years in London, and afterwards under that of David Buchan, Esq., in Toronto, did good service as the organ of the strict Baptists of the West. One of the chief objects of the *Pioneer* was soon accomplished in the organization of the “Regular Baptist Union of Canada,” whose recognized organ it became after a few months. It would be aside from the purpose of this work to follow the history of this society, or the *Pioneer*. They were no doubt indirectly the means of hastening the downfall of the Montreal College, and the discontinuance of the *Register*, by dividing or withdrawing the support these had hitherto received from Western Canada. Mr. Inglis returned to Michigan near the close of

1879. He seems to have been a man of great worth and more than average ability, though perhaps one of those who "when they once grow fond of an opinion," are prone to "call it honor, honesty, and faith." Mr. Buchan had been a foremost and whole-hearted supporter of the "Canada Baptist Union," as he afterwards became a main pillar of the "Regular Baptist Union." Whether the change of allegiance from one to the other was due more to a growing conviction of the intrinsic importance of the points of difference in matters of church organization and order, or to a recognition of the fact which was becoming more and more apparent, that any large degree of success was impossible on the old lines, the writer has no means of judging. In either case he rendered excellent service for many years as the advocate of the principles of the "Regular Baptists," and no doubt did so, as he himself says in the prospectus of the third volume of the *Evangelical Pioneer*, "not from interest or convenience but from a sincere conviction of their scripturality and their importance to the advancement of pure Gospel truth in the world."

In view of the facts above stated which seem to have been indisputable, that nine-tenths of all the Baptist churches in the Montreal region were founded on close communion principles, and that the subject of communion was never touched upon by the Canada Baptist Missionary Society, or in the College, or discussed in the columns of the *Register*, the question naturally arises whence the necessity for division and the organization of the Regular Baptist Union. The difference seems to have been one not so much between open and close communion views as between diverse views and practice in regard to what

{ constituted true close, or strict communion. The difference is brought out pretty clearly in a correspondence in the *Register* in 1846 and 1847 between the Rev. J. Winterbotham, then of Brantford, and others, arising out of the account given by Mr. Wintherbotham, who as "J. W." was a frequent correspondent of the *Register*, of the ordination of a young man, Mr. John Bray, at St. Thomas. "J. W." said in his letter:—

"There was no great difficulty on any point except that of communion. Although he avowed himself a strict communionist, this did not give satisfaction to the council, owing to the very *ultra views* entertained by the western friends on this subject, which views are manifestly of a dangerous kind and tendency. It is good to be zealous for the order of *God's house*, but it is bad to *lord it* over the consciences of others."

To this remark Mr. Bray took exception in a lengthy letter, alleging that it brought him into contact with many jealous surmisings and suspicions which threatened very materially to injure his influence in Western Canada, if not his comfort and usefulness. His animadversions called forth from the editor the following clear explanation of some of the points of difference in question:—

"It is due, however, to 'J. W.' to state that the '*ultra views*' to which he refers in his communication have not been mentioned by brother Bray. On the subject of communion, undoubtedly, they think alike; they hold that fellowship at the Lord's table should be restricted to baptized believers, and, unless we greatly mistake, they would not refuse fellowship to baptized believers, even though they should not belong to regular Baptist churches. The ground they take is, that baptism is an indispensable prerequisite to the Lord's Supper. Herein they agree with the English Baptists. Many of our brethren in this hemisphere go much further. They will not commune with a baptized believer, if he holds open-communion

sentiments—or is a member of an open-communion church—or of a church in which there are members of open-communion principles—or which would abstain from exercising discipline on such members, should they, under any circumstances, act on their principles. The communicant must not only be a baptized believer, but a member of a regular Baptist church of their particular kind.”

Rev. George Wilson, moderator of the council which ordained Mr. Bray, also writes an explanatory letter in which he says that the hesitation was owing to the fact that

“The council were well aware that there were different views of the subject, even among those who call themselves strict communionists. Some advocate communing with all persons immersed on a profession of their faith, and who are sound in the faith. Others advocate communing with open-communion Baptists, though they commune with Pædo-Baptists. Some, again, think that all Baptists should commune together, and yet call themselves strict communionists. This being the case, we could not know what brother Bray’s views were, by his avowing himself a strict communionist, and therefore we think it ought not to seem strange that we were not satisfied simply with that avowal.”

This brief sketch of the state of affairs will suffice to make clear Mr. Fyfe’s position and his reasons for resigning the pastorate of March Street Church, on the eve of its removal. Mr. Fyfe, himself, be it remembered, was and had been from the first, an ardent strict communionist. Even while a student at Newton, having learned that his friend McPhail was having serious difficulties in his church, arising out of the divergent views of members on the communion question, he wrote to him, urging him to stand firm at all hazards, and arguing at length from Scripture in support of the views of the strict communionists. He even went so far as to say “Should I go to Canada and find you and your people turned because

the other party is popular, I should feel rather lonely. If the Lord spare me I think I shall stick out as long as I can find a Baptist to stand by me." Again: "If close communion (falsely so called) should become so unpopular that there should be but one *strict* church on the earth, I would say, 'God grant that I may stand in that Thermopylæ of the moral world.'"

Holding so firmly these sentiments it is a proof of his breadth of mind that he found in them no hindrance to cordial co-operation with the brethren in the east. He had been and was, as we have seen, an earnest worker in connection with the Canada Baptist Missionary Society from the commencement of his labors in Canada. Near the close of 1848 he writes to Mr. McPhail on behalf of the *Register*, urging him to raise contributions towards a fund to be used as a guarantee to the publisher against loss, if he would continue its publication for another year, at least. He had given his own pledge for \$10 out of his small salary, and would do what he could in his church. His motives he sums up as follows:—"I am very anxious to see the *Register* go on on many grounds, but chiefly because its doing so would be a guarantee that an effort would be made to unite at some time the Baptists of the East and of the West. If it should go down, then the West would set up its intolerable arrogance, so that none of us could co-operate with them. I hope that when the heat of partyism subsides, some compromise will be made. I am very anxious to see this take place, and but for the hope of being instrumental, in some small measure, in bringing it about, I should not now be in Canada at all. Alas, the curse of Reuben seems to have fallen upon us Baptists in Canada!"

In view of these sentiments it will be readily understood that when Dr. Davies, who had returned to Canada in 1847, and was laboring zealously in the Lower Province, presented himself as the agent of the Canada Baptist Missionary Society, Mr. Fyfe would do all in his power to aid him, and would desire that he should have every facility for pleading the cause of the Society before March Street Church. When that Church, which had as yet joined no association and was in a position to act freely, refused—the resolution above quoted being no doubt an indirect refusal—to give the agent of the Society a hearing, its pastor would naturally feel, not only that his own views and influence had failed to carry their legitimate weight, but that he could no longer work comfortably and successfully with a body the majority of whom could take what was, in his opinion, a very narrow view of the obligations and spirit of the Christian religion. Whether his views and action were right or wrong each reader will judge for himself. His course is so far, at least, instructive, in that it shows that clear cut opinions and great strength of character are quite compatible with the sincerest respect for the convictions of others, and a thorough dislike for anything savoring of intolerance.



CHAPTER XVI.

THE TRAGEDY OF LIFE—A BUNDLE OF LETTERS—THEIR BRIEF, SAD STORY—A NEW ORPHEUS AND HIS EURYDICE—WITH A DIFFERENCE—LOVE IN A COTTAGE—THE TWO SONS—THE REST OF HEAVEN—MRS. FYFE'S DECLINE—A BED OF SUFFERING—AND OF TRIUMPH—A PEACEFUL DEATH—A HEAVENLY TRANCE—A FAITHFUL WIFE—UTTER DESOLATION—OBITUARY NOTICE.

DID it, reader, ever fall to your lot to read the tragedy of a human life—and, viewed apart from its relation to the world to come, every life is a tragedy—in the faded correspondence of the sufferer himself? There are few sadder tasks. The mellowing influence of the years which separated one event from another is removed. The mists of distance no longer affect the vision as we glance from scene to scene. The successive events, the terrible contrasts, are seen, not in the dimness of perspective, but set side by side in all the distinctness and intensity of present reality. In one letter we trace the ecstacy of the young bridegroom rejoicing over the bride who is henceforth to be the joy of his home and the light of his life. Beneath it lies the sheet which tells the tale of sore bereavement and loneliness unutterable. Here we have the outgushing of the fond mother's heart as she details with a mother's pride the wonderful antics and innocent prattle of her darling firstborn. In the self-same bundle is the tear-stained, incoherent note,

which tells that the loved one lies cold and stark beneath the graveyard clods. One epistle reveals the confidence with which a whole loving home circle anticipate a brilliant career for the noble youth who is just putting on his armor, and going forth exultantly to the battle of life. Beside it lies the terrible record of hopes blighted and temptation yielded to,—the familiar, but none the less awful, tale of vice, crime and earthly perdition.

Not often, happily, is one poor victim called upon to see in his experience more than a few phases of the varied miseries of which life is so full, else who could endure to the end? But few, indeed, live out their lives to an average fulness, without feeling the iron of some overwhelming sorrow enter repeatedly into the soul. Blessed are those, and only those, who have learned to hope and patiently wait for the revelations of the great future.

Such a panoramic glimpse of a section of the life of the subject of this memoir is given in some half-dozen letters now before the writer. They are all within the space covered by the first Perth and Toronto pastorates, and are all addressed to an invalid lady friend in Brookline. They tell a story of trial and bereavement which it is heart-rending to read even now, and which makes one wonder at the Christian fortitude of the man who could endure so much, and yet go on with all the abounding labors recorded in preceding chapters, making no sign.

The scene opens with the following, from a letter dated Perth, August 8th, 1843, and reveals a delightful glimpse of "love in a cottage":—

"Your letter came to hand at a very peculiar period in my history. I had just returned from 'the lower regions,' (as Montreal and its neighborhood are quaintly called by those of

us who are nearer the North Pole), bringing up, like another Orpheus, my wife along with me. But, unlike that renowned hero, I brought up the said Mrs. F. in a cutter, and wrapped up in skins, instead of carrying her, as that clumsy gallant did Eurydice; nor did I lose her by looking behind me. This affair, together with the troubles incident, I suppose, to those 'settling down,' and the various duties of my vocation, have compelled me to neglect the claims of friendship longer than I should otherwise have done. The only house I could then get was all in disorder, and the little garden was twice as bad. The one I repaired, painted and whitewashed with my own hands. The other was laid out, broken up and cultivated by the same instrumentality. When we came to the house our friends were pitying us. Now it is quite the reverse, and several have resolved, in laying out their gardens, to pattern by ours. Our house is neat but *very* small, not much larger than a respectable swallow-house, and the whole establishment is on the same scale."

A quotation has already been given from a note to another friend in which the proud and happy father refers to his promising first-born son James, "the beginning of their strength." The advent of "Robert Thompson," was also chronicled in another extract, which portrayed the fond parental hopes which clustered around them both. In this letter were enclosed a lock of beautiful auburn hair from the head of the elder and a newspaper clipping containing the following exquisite lines:—

"A little son—an only son—have we;
 (God bless the lad and keep him night and day
 And lead him softly o'er the stony way!)
 He is blue-eyed, and flaxen hair has he,
 (Such, long ago, mine own was wont to be—
 And people say he much resembles me.)
 I've never heard a bird or runlet sing
 So sweetly as he talks. His words are small,
 Sweet words!—Oh! how deliciously they fall!
 Much like the sound of silver bells they ring,
 And fill the house with music. Beauty lies

As naturally on his cheek as bloom
 Upon a peach. Like morning vapor flies,
 Before his smile, my mind's in frequent gloom.

A jocund child is he, and full of fun ;
 He laughs with happy heartiness ; and he
 His half-closed eyelids twinkles roguishly,
 Till from their lashes tears start up and run.
 The drops are bright as diamonds ; when they roll
 Adown his cheek, they seem to be the o'erflowing
 Of the deep well of love within his soul,
 The human tenderness of his nature showing.
 'Tis pleasant to look on him when he sleeps ;
 His plump and chubby arms and delicate fingers,
 The half-formed smile that round his red lips creeps ;
 The intellectual glow that faintly lingers
 Upon his countenance, as if he talks
 With some bright angel on his nightly walks.

We tremble when we think that many a storm
 May beat upon him in the time to come—
 That his now beautiful and fragile form
 May bear a burden sore and wearisome.
 Yet so the stain of guiltiness and shame
 Be never placed upon his soul and name,—
 So he preserve his virtue though he die,
 And to his God, his race, his country prove
 A faithful man, whom praise nor gold can buy,
 Nor threats of vile designing men can move—
 We ask no more. We trust that He who leads
 The footsteps of the feeble lamb, will hold
 This lamb of ours in mercy's pasture-fold,
 Where every inmate near the loving Shepherd feeds."

Neither storm, nor burden, nor stain, was to come upon either of those loved ones. Both the tender lambs were full soon forever safe in the fold of the Good Shepherd.

It would seem almost as if the shadow of the coming sorrow must have stolen imperceptibly over the spirit of the husband and father even as he wrote. He goes on to speak of his own trials and discouragements in his pastoral work and adds :—

"Well, the world in which we live is, morally, a gloomy and turbulent place. How rich and how sweet must be the rest of Heaven. How precious will be the contrast to those who enter there. There the wicked cease from troubling and the weary are at rest.

' No rude alarms of angry foes,
No cares to break the long repose.'

And what seems most precious is that we shall be near Him who loves us. The heart often yearns for an object upon which it can pour out the whole treasure of its affection without fear of sinning, without anxiety lest it should commit the sin of idolatry. Our faith is so weak that we but imperfectly do this here. But when we shall see Him as he is, without a veil between, then will the fountains of our love be fully broken up. From the taste which we have here of divine love I can conceive of no exercise so delightful as the full, unrestrained affection which the redeemed must feel when they stand in the presence of the One altogether lovely."

In or about the month of June, 1846, both the cherished children were laid in the tomb. "They were," says a writer in the *Register*, "lovely and pleasant in their lives, and in death they were not divided, for the elder followed the younger within seventeen days.

The sequel may be told in a few extracts. Writing shortly after his return from his visit to Massachusetts in 1846, the bereaved father says:—

"Mrs. Fyfe has been growing worse in health ever since I returned home, and my anxieties on her account have very fully occupied my thoughts. The hand of God is heavy upon me. O that I may have patience and see what is His will and submit to it. Her case has baffled all the physicians we have called in, and she is now so feeble as to require to be lifted and carried like a child. She has not been able to sit up an hour for months. . . . I sometimes think God has sent me here to bury everything most dear to me."

This was in March, 1847. Again in April he writes:

"Mrs. F. continues to decline rapidly. She has now to be

littled and turned, being so weak as to be unable to help herself. I can hear now her low moans of pain, and feel persuaded she is hastening to that place where pains and trials are unknown. I *ought* to rejoice, but I cannot—I cannot—as yet. There are many that have some knowledge of her worth, but I alone can fully estimate my loss. She is remarkably cheerful and happy, so that many wonder at her.”

The next letter is dated July 31. In the meantime the last terrible blow has fallen. He is trebly bereft, and alone. The letter is written from Beamsville:—

“I have delayed answering your letters till now for several reasons. One is, I have been unusually busy for the last two months, and this, in my present state of mind, I reckon as one of my many blessings. Had I not been thus employed I could not have obeyed the old Latin command, “*Cor ne edito*,” I should have been in great danger of eating my heart. But my Heavenly Father furnished me with appropriate employment. This, however, has interfered with such pleasing claims as yours.

“Another reason for my delay has been that the subject which would naturally be expected to occupy my letter is still exceedingly difficult for me to discuss. But it is probable that it will be long, long, ere it will be other than painful to me. Hence I may as well attempt it now while I have a few hours of leisure. I came here yesterday to exchange with the Baptist minister of this place, and also to solicit aid to erect our place of worship.

“One the day when little Robert was borne to his last earthly resting place (June 5, 1846), Mrs. Fyfe went to the graveyard with us. It was a cold, damp day. Whether she took cold or not I know not, but she was very poorly when she returned. She went to bed and was confined to it for over two months. In the meantime James, our first and last, was laid beside his little brother. Oh, how fresh and living they are to me yet! It seems but as yesterday. ‘Time the impression deeper makes, as streams their channels deeper wear.’ In the fall, Mrs. F., still in very poor health, accompanied me to her father’s, where she remained during my tour in the States.

She was better for two or three weeks after our return late in November. But she soon began to fail again. . . . For more than three months before she died her sufferings were fearful. Up to the last day of her earthly existence the intensity of her suffering seemed to increase. On the last day and previous night she had no pain. In mind she was perfectly calm, cheerful, and composed throughout. It was not resignation, it was triumph. There was not a cloud, doubt, or fear, to disturb her spiritual frame. I scarcely ever read of, I never saw, a deathbed where the power of the glorious Gospel was more strikingly displayed,—‘Never saw a deathbed, &c.,’ did I say?—I never saw but *three* persons *expire*, and alas, alas, they were all that I loved most dearly on earth!

“It was matter of the greatest astonishment to those who visited her—and we had many kind friends—that she was so uniformly cheerful and happy, in her greatest anguish. Her faculties were in perfect action till within twenty-five minutes of her death. She had fixed her mind upon one glorious passage which she often repeated: ‘Because I live ye shall live also,’ About a month before she died I read, among others, the hymn commencing as follows:

‘The hour of my departure’s come
I hear the voice that calls me home
And now, O Lord, let trouble cease
And let thy servant part in peace.’

The last two lines she often repeated with great fervor, when recovering from some of her severe paroxysms. The last audible words she uttered, in reply to my question, were: All is peace, glorious peace, not a cloud. I am fixed there, ‘Because I live ye shall live also.’ Anything she made us understand after this was delivered in broken whispers and signs. On Friday evening, (11th June), she had her severest paroxysm. For an hour and a quarter she seemed to be in the greatest agony. She then broke out into a most violent perspiration. She was free from pain and quite sensible, but so calm, so strange, like one astonished or amazed, and so solemn, that it was almost as painful for me to see her then as when she was suffering. About a quarter before eight on Saturday evening her eyes began to grow dim, her breathing became slower and feebler, and about ten minutes past eight she breathed her

last, without a struggle or a sigh. She finished her work on Saturday night and went to commence the new Sabbath above.

My space will not permit me to enter fully into a singular kind of trance into which she fell about three weeks before her death. She was perfectly conscious during the fifteen or twenty minutes of its duration. She knew every one around her, but such visions of glory and happiness were given her as no tongue could express. She afterwards could analyze her feelings at the time, with much clearness. I could give many other particulars, for they are all graven on my heart as with the point of a diamond, but I must forbear. Few men can indulge my hope, that all my family are in Heaven. I do at times feel thankful to God for this and for all his dealings. I know that all is designed for good. I feel that Heaven is richer to me and earth is poorer. And yet, as a man, I feel unspeakably desolate. I have many kind friends from whom I have received much sympathy. One has opened his house most generously to me and I have taken up my abode with him. All these things call for gratitude on my part. And yet there are times, yes, often, often when my desolation appears to me awful. I had met with many trials in my little church and found few in whom I could fully confide. This made me live more in every sense in my family. I *had* a friend from whom I never concealed any matter. I could always consult her strong sense and noble heart. But I have now a blank instead. It is perhaps designed to teach me to look more to Him who is wise in counsel and conceal nothing from Him. May His grace teach me the suitable lesson! I cannot praise the departed. The fact that I love any one seems to me the highest praise. And that I loved her and the dear pledges of her affection but too well, God Himself knows."

"I have been urgently requested to visit the States this fall, in company with Madam Feller but have decidedly refused. I should meet too many of my old friends and I cannot yet permit many physicians to lay their hands upon my wounds."

Sorrow and bereavement are the lot of all, but few are called upon to drink the brimming cup so quickly to the dregs. The vicissitudes of that single eventful year were surely terrible. To be thrust down in one short

year from the heights of domestic happiness to the lowest deep of utter desolation, was an experience which might cause the stoutest heart to quail and the strongest faith to waver. But in all this, so far as appears from his confidential correspondence, Mr. Fyfe "sinned not, nor charged God with foolishness."

The wife who was thus taken from him in the prime of life seems to have been no ordinary woman. A few quotations from an obituary notice which appeared in the *Register* of December 2nd, 1847, may fittingly close this chapter:—

"She was born in Glasgow, Scotland, 12th April, 1815, and emigrated to this country in the year 1821, along with her family. Being from a child of delicate health, and her parents residing in a country parish, she was deprived of the advantages of a liberal education; yet, possessed of a masculine mind and gifted with a quick observation, strong memory and uncommonly sound judgment, with great decision of character, she could scarcely, under any circumstances, fail to form correct habits of thought, and acquire enlarged intelligence. She was distinguished for the elevated purity and correctness of her feelings, and those qualities which make the Christian useful and the companion lovely. The lines which marked her character were neither harsh nor forbidding, but gentle and attractive. This is confirmed by the fact that the young were devoted to her,—and those who enjoyed her intimate acquaintance, benefited greatly by her example and teaching. And there are many now living who, amidst their tears for her loss, can bless God for her friendship, and whose characters will eternally exhibit the traces of her quiet but powerful influence.

Hers were peculiarly the excellencies which could make her husband praise her. His heart could safely trust in her for 'she opened her mouth with wisdom, and in her tongue was the law of kindness.' She took a deep, living interest in her husband's employment. Never was a home more happy than her hus-

band's during her lifetime. Her smile welcomed him, and made him forget his anxieties and toils. She was his friend, from whom he never felt it necessary to conceal anything. This perfect confidence made home very dear. Her constant flow of love made her accommodate herself to the wishes of him to whom she had plighted her faith.

As her end drew nigh she seemed as calm, as collected, as if about to retire for a night's rest. Though her affection for her husband and friends was deep and intense to the very last, yet a strong desire to depart and be with Christ was very manifest. She had been spared long enough by her Heavenly Father to see both His wisdom and His goodness in the double bereavement which had been so painful to her; so that, while she shed the tear of sympathy for her stricken companion, about to be thrice bereaved, she thanked her Heavenly Father that her darling babes would not be left motherless; they had already been taken care of."



CHAPTER XVII.

AGAIN IN PERTH—A TORONTO TRIBUTE—AN OLD FRIENDSHIP—
SECOND MARRIAGE—SKETCH OF MISS KENDALL—A LOVING
WIFE—HER SORE BEREAVEMENT—LONGING FOR HOME—A
HAPPY RELEASE—PROGRESS IN PERTH—WORDS FROM OLD
FRIENDS—A GOOD WORK IN BROCKVILLE—THE CANADA BAPTIST
MISSIONARY SOCIETY—A SPECIAL MEETING—MR. FYFE SEEKS TO
AMEND CONSTITUTION—AN EARNEST DEBATE—A RESOLUTE
STAND—OLD MEMORIES REVIVED—THE RESULT—VIEWS OF
CHURCH INDEPENDENCE—THE WARREN LETTER—ALLEGED IN-
CONSISTENCY—DR. FYFE'S DEFENCE.

PLEASINGLY significant of the estimation in which Mr. Fyfe was held by the church he first served, is the fact that on his resignation of the pastorate in March Street, he was immediately recalled to the scene of his first pastoral labors. The invitation of the Perth Church was accepted and he returned to that town in the fall of 1848.

The following from the *Toronto Globe*, shows that he had won for himself a high place in the esteem of the Toronto people of other denominations as well as his own:—

“The departure of Mr. Fyfe from Toronto has been deeply regretted by a numerous circle of friends of other persuasions, as well as those to whom he ministered. Mr. Fyfe was a most valuable member of society in this city. To many religious and benevolent institutions he gave the benefit of his great zeal and activity, both at public meetings and in the transaction of their business. A warm friend of civil and religious

liberty, he took a deep interest in the recent struggle for the ascendancy of liberal opinions in the province. In the question of opening up King's College, he took a more than ordinary share. His pen was ever ready in promoting the liberal cause, which was essentially promoted by his exertions during his stay in Toronto, and it will not be easy to fill up the blank which his departure has made."

The history of the next five or six years must be hastily passed over. Most of them, as will be seen, were spent in the United States, though still in the faithful service of the Master whose field of labor is the world.

During the brief interval which elapsed between the close of the Toronto pastorate in September and the commencement of that in Perth in October, Mr. Fyfe had visited Massachusetts and married Miss Rebecca S. Kendall, of Brookline. Miss Kendall was the daughter of Deacon Kendall, a very respectable and influential member of the Brookline church. Mr. Fyfe had formed the acquaintance of the family while a student at Newton. From allusions in his earlier letters it appears that he had found Deacon Kendall a true and reliable helper while he was ministering to the Brookline church, as he did during a part of his college course. He was a frequent visitor in the family, and a deep and lasting friendship was formed with its various members. Miss Kendall was and had been for years an invalid, and, as she often said to her friends later in life, nothing was, during these years, farther from her thoughts than that she should ever undertake the cares and responsibilities of married life. Owing to this circumstance and to the fact that she, being incapacitated for more active duties, acted as her fathers' amanuensis, she became the medium of correspondence between the family and Mr. Fyfe during

the years that followed his graduation. She it was to whom the letters from which quotations have already been made in respect to the first Mrs. Fyfe's decline, and other matters, were addressed. Her health having in the meantime improved it was quite natural that, after the keenness of his great sorrow had been somewhat alleviated by time, the long and faithful friendship should have culminated in a tenderer feeling.

Mrs. Fyfe, as is well known, survived her husband by a few years. Of her loving devotion to himself, and her anxious interest in all his labors and cares, it is unnecessary to speak here. Her high intelligence, her piety, her intense desire for usefulness, are no doubt well known to most of the readers of this volume. Her chronic ill-health and consequent feebleness were a painful hindrance to the Christian activity towards which mind and heart constantly impelled her, but as the daily companion and confidential friend of her husband, the sharer of all his burdens and sympathizer in every trial, she exerted, through him, an influence whose full force and meaning eternity alone will reveal. After Dr Fyfe's death her deep sense of loss and loneliness struggled hard with the spirit of Christian resignation which she conscientiously cherished, and these feelings, combined with the consciousness that she was physically unequal to any active service, gave rise to a deep-seated and almost abnormal longing to depart and be with Christ and her loved ones. Consequently it was with something akin to a sympathetic joy that her most intimate friends witnessed or heard of her release after a long period of weakness and suffering, in the month of May, 1884. The hour of her departure brought the ful-

filment of her deepest desire. It was the arrival of a welcome messenger to bear her to the home towards which her eager eyes had long been turned.

Mr. Fyfe's second pastorate in Perth was apparently much more quietly prosperous than the first. He was, in fact, reaping the fruit of his faithful toil and plain speech of five years before. During that earlier term of service he had written thus to a friend:—

"I meet with much opposition. Indeed everything short of open violence has been done to oppose me. I have had three ministers threshing me from the pulpit in the same day! They find that a rather small business, however, as I have never paid the least attention to them. Some of my sermons have sent my hearers away cursing me, and caused them to lampoon me in the papers. But they come back again. And my constant aim is, by God's blessing, to get at their consciences. I therefore continue to 'use great plainness of speech.'"

Beside this may be placed the recollections of some of the older members of his Perth congregation, written with special reference to his second pastorate. Dr. J. D. Kellock says:—

"Mr. Fyfe was very popular with all classes, the congregations being large and drawn from all denominations. Even a few Roman Catholics frequently attended the afternoon service. His memory is cherished by all who were then privileged to attend his ministrations, and in after years he was warmly welcomed when he now and then visited this scene of his early ministry."

Referring more particularly to his own personal impressions, Dr. Kellock continues:—

"I would only add to this that Dr. Fyfe is the first minister of whom I have any recollection. He was a frequent visitor at my father's house, and his genial presence and kindly smile endeared him to us all. I can well remember his faithfulness in personal dealing. Plainly, pointedly, and earnestly he warned, and placed before myself and other young people the

sinner's guilt and the Saviour's love. Indeed, he was one of the few who, in my experience, let no opportunity pass without testimony, in some way, for Christ Jesus. He seemed to feel the great responsibility which rested upon him to care for the souls of those around him, and was especially tender and faithful in dealing with the young. And so, to many of us, he 'being dead yet speaketh.'"

Mr. James Robertson, another of the old settlers in Perth, knew Mr. Fyfe in Montreal, when he had charge of the College there. Mr. Robertson afterwards removed to Perth. To some particulars, the substance of which has been already given, he adds:—

"I was a member of the Perth Church during his second pastorate and I can heartily testify that Mr. Fyfe's every effort was marked by the true devotedness to his work, which always characterized the man. He was greatly beloved by the people, and the fruits of his labors still remain. He was most zealous in every good work, and it was with heavy hearts that the members of his church heard of his intended removal from their midst."

It is worthy of note, as an indication that a considerable advance had been made during the interim between the two pastorates, that the invitation of the Perth Church, which resulted in the second, specified £100 as the stipend proposed.

The following brief extracts will show that his labors during this period were not confined to his own Church, but were abundantly blessed in another locality. The Rev. Mr. Boyd, of Brockville, writes to the *Pioneer*, on March 17th,

"On Sabbath, the 25th ult., we began a series of special meetings; on Monday, Brother Fyfe, of Perth, came to our assistance, and continued with us for upwards of two weeks, preaching the Word with much affection and power. We have now kept up meetings for nearly three weeks, and the

results appear most delightful. In the mornings at eight o'clock, we held an inquiry meeting, to which persons, sometimes to the number of sixty, came, under deep conviction. The time at these meetings was spent in conversation and prayer. Twelve persons were baptized last Lord's Day, and I am to baptize eleven or twelve to-morrow."

Mr. Fyfe writing to his wife from Brockville during these meetings says, March 1 :—

"The meetings are growing rapidly in interest. Last night the house was very full, and tears were flowing copiously. I feel that I cannot—I dare not leave at present. Providence has defeated my plans. . . . I must just let the friends at Perth shift for one Sabbath. The place is solemn and our hands are full of work, visiting, &c. I have not seen such a crowd of people for a long time as we had out last night, and we expect more to-night."

Again, March 5 :—

"Here the hand of the Lord has been wonderfully displayed. Yesterday was a day of great crowds and deep solemnity. I have preached every evening and twice yesterday. Last night about one hundred remained for prayers. As many as sixty of these were newly awakened. May God give them peace through Jesus Christ."

Again, March 9 :—

"I am indeed very anxious to get home for I long sadly to see you and to attempt something for poor Perth. But after the most prayerful consideration we adopted the arrangement now carried out. I could not leave this interest in its present state. Mr. Boyd will give you the particulars of the meetings, and I am sure the good people of Perth will rejoice though I should stay away a month, provided the same work keeps me. I am quite well, though my work has been pretty constant. On Wednesday I lectured and then came down to the church and as good as preached immediately after. My throat slightly troubles me this morning. I have bathed it in cold water, and if it does not behave I shall tie a wet cloth about it."

The files of the *Montreal Register* show that during this year, as in previous ones, he visited various places and filled appointments on behalf of the Canada Baptist Missionary Society. Owing to the existence and work of the Regular Baptist Union and its organ *The Evangelical Pioneer*, and the attitude taken by most of the Western brethren, the power of the society was evidently waning, and both the college and *The Register* were tottering to their fall. The following correspondence, though some of it belongs chronologically to a much later date, is given here as completing the history of Mr. Fyfe's connection with this society, and also as throwing light incidentally on the causes which led to his leaving the Province for several years, and to his subsequent return. The first letter indicates that he was engaged in an earnest and determined effort to bring about a reform in the constitution and action of the Society. The author has failed to find any record showing the nature of the changes he so earnestly advocated, but the last letter quoted makes it clear that they were specially aimed to promote union and co-operation between the Baptists of the East and those of the West.

The *Register* of June 20th, 1849, contains a notice of a special meeting of the Canada Baptist Missionary Society, "to consider the state of the society and its future management." The meeting was to be held in Kingston on June 27th, and the attendance of the members of the corresponding committee, and other members of the society, was most earnestly requested.

The *Register*, whose publication was discontinued the following month, contains no report of the meeting. The following, from Mr. Fyfe to Mrs. Fyfe, dated Perth, June

30, contains all the information available in regard to it. It should be borne in mind, that the letter was intended for Mrs. Fyfe's eye only, and that even to her he apologized for having unwittingly, or for convenience' sake, cast the story in so egotistical a mould:—

“It is needless to make any attempt at following the discussion. I can only give you a few hints. While I was absent, it had been stated by Dr. Davies and Mr. Girdwood that, if the constitution were changed, the majority of the Committee might resign. I asked whether this were settled, for if it were so, then I at once would withdraw my resolution, and with it I should myself withdraw from all connection with their affairs—only I wished them to publish to the world this feeling said to be entertained by the Committee at Montreal! This they dared not do, and they would not have me withdraw. Therefore, the statement was explained away. We adjourned at seven till after the sermon. Mr. Gilmour preached on brotherly love, and called upon me to pray. After the congregation left, we proceeded to vote. Three times there was a tie. Then Hewson's and Boyd's letters were received as proxies, which gave me two of a majority. But, after a little manœuvering, these were withdrawn, and one more having decided to vote for no change, my motion was lost by a majority of one. Here I arose under pretty strong feelings, and stated that, having always acted in an open and candid manner respecting this matter, I would do so once more. Having used all constitutional means for putting an end to the constant irritation in the churches on the subject of communion, and failed, I now begged leave to withdraw my name from the list of the Corresponding Committee, as I intended to appeal to the denomination, stating my reasons for leaving, and for wishing the change. That I did not act from personal feeling, for if there were any brethren dearer to me than others, they were now before me. Just fourteen years and two months ago that day, I had walked into the great St. Lawrence hand in hand with Mr. Gilmour, and been immersed by him in the name of the Triune God, etc. I almost broke down. Well, Mr. Gilmour, after the meeting had sat perfectly silent and motionless for three or four minutes, proposed to adjourn till next morning at nine. In the meantime we might pray over the matter, and see whether something could

not be done to prevent this issue. I went home dejected enough and pretty thoroughly excited, resolved to leave by the morning boat for Brockville. It was of no use for me to attend any more meetings. I could not sleep till four o'clock a.m. Then I did not wake till within ten minutes of seven. As the boat left at seven, I could not get away that morning. So I went to the meeting. I was asked whether I had anything further to propose. I said: 'No. I had intended to leave before the meeting, but having been unable to sleep till four, I had over-slept the time.' Here Mr. Gilmour arose, and in his peculiar manner spoke something as follows:—'Bro. Fyfe just stated that he did not go to sleep till four o'clock, and I am glad of it. It is very remarkable that I, in another part of the city, should wake up just at the very time Bro. Fyfe went to sleep, and that the very first person that should occur to me on regaining my consciousness should be the brother who was just losing his. I thought of the time and circumstances to which he alluded last night. I recalled the occasion (I had forgotten the number of the years) when I took his hand and we walked out, six of us, into the majestic St. Lawrence; and I never thought that noble river more highly honored, nor more appropriately graced, than it was on that occasion. I remember afterwards his coming to me, and asking a recommendation to go to Hamilton Institution. And I, who had just before recommended three, felt ashamed to recommend any more, and I told him he would just have to fight his own way. Thankful, very thankful, am I that he has fought it so honorably and so well. I know that, though we may differ, we can never cease to love one another. No, death itself cannot divide us.' After this, Mr. Gilmour moved a resolution (Dr. Davies and he had spent a good while together), which, after some modification, resolved itself into three parts, which, though in a different form, covered the whole ground, and rather more than that covered by the resolution which had been lost. This passed without a dissenting voice. Dr. Davies did not vote at all, I believe. The whole meeting ended well, and I believe not one left without feeling highly gratified with the result. Of course, the action there was not definitive, but it has put the whole in train. And as the meeting refused to do anything toward raising money till the Executive Committee should take some action which might tend to restore the confidence of the churches, they cannot delay in this case. You will pardon me

for throwing this narrative so much into this egotistical shape. It was to save time, and define before you my own action, and not because the efficient efforts of others were undervalued by me. I cannot enter into further details at present. I send you a slip cut from the *Courier*. You can make your own comments upon it."

Though we have no further particulars as to the character of the resolution thus carried, or its issue, subsequent events make it pretty clear that the action of the special meeting was not followed up by the Society, or its agents, the Montreal Committee.

Two years and a half after the events here recorded, Mr. Fyfe, being then pastor of the Church at Warren, Rhode Island, penned another private letter which throws some further light on his own views and motives and on the history of the intervening years. The *Pioneer* had in the meantime followed its predecessor, and for a time contemporary, the *Register*, in its demise. Like it, too, it had involved its enterprising and liberal publisher in heavy loss. To the *Pioneer* succeeded the *Christian Observer*, a monthly paper, edited partially or wholly by Dr. Pyper, of Toronto, and published under the management of A. T. McCord, Esq., for many years the highly respected Chamberlain of the city. The letter in question was published in the *Observer* for March, 1852, with an introductory note by Mr. McCord. It will be observed that the immediate occasion of the writing of the letter was the formation of "The Regular Baptist Missionary Society of Canada." This Society was organized at Hamilton in October, 1857, at a meeting of delegates from Baptist churches called together by a circular issued by A. T. McCord, Esq., of Toronto. The constitution of the Society was extremely simple

and practical, as will be seen from Articles II and III, which constitute its gist:—

II. “The design of the society shall be to promote the preaching of the Gospel, and to disseminate the Word of God in the Province of Canada. In order to accomplish this work efficiently, the society may, guided by the exigency of the case, aid young men in preparing for the Gospel ministry; and appropriate a portion of the funds in the payment of salaries of suitable persons as colporteurs.”

III. “The Society shall be composed of annual members, who shall be in good standing in our churches, and who shall contribute one dollar annually to the funds of the Society.”

“*To the Editor of the Christian Observer :*

“TORONTO, February 24, 1852.

“DEAR BROTHER,—I have received the enclosed letter from Brother Fyfe. It was not intended by the writer for publication; but as it contains so much information, and so many valuable suggestions suited to our denomination in our present circumstances, I trust you will find a place for it in the next issue of the *Observer*.

“I am, Dear Sir, yours, &c.,

“A. T. McCORD.

“WARREN, R.I., December, 1851.

“A. T. McCord, Esq.:

“MY DEAR BROTHER,—I was glad to learn, from a recent number of the *Observer*, that a Regular Baptist Missionary Society has been formed in Canada. I have long been satisfied that nothing but a Canadian Society can effectively carry on the work of ministerial education and of domestic missions in the Province. None but Canadians or those who have lived in the country some time with their eyes open, can understand the wants of the people. The peculiar affliction of the Baptists in Canada has been foreign interference and influence—at one end, too English—at the other, too American. Society in Canada is neither like that of England, nor that of America: and it is as absurd to insist upon conforming it in *every* respect to either, as it would be, upon making Corinthian metal, pure silver or pure brass.

"The Baptists of Canada ought to be the sole judges in regard to the proper location for their Educational Institutions, and in regard to the basis or platform on which the energy and the intelligence of the denomination can be made to co-operate in missionary work. I am glad to see that you have taken both these points into your own hands. Let your present platform receive a liberal interpretation. Let it be carried out fairly, firmly, and kindly; and there is yet hope for the Baptists in Canada. It will require patience and persevering kindness to secure the co-operation of those whose origin, views, and sympathies are so varied. But I am persuaded it can be secured on a liberal basis. "Be of good courage and do it." There is too much intelligence and piety among the body of the denomination to be long influenced by the arts of the demagogue, especially when practised by men who have themselves boxed the compass on the chief points in debate.

"It is high time the Baptists should learn to rely fully upon their own Church polity. And the brethren in Canada, if fairly dealt with at home and abroad, will soon learn that co-operation with any society for a given end does not imply church fellowship, nor the approbation of all the sentiments which may be held by the various members of that society. The venerable Dr. Cone, who has always been the strictest of the strict—a regular of the Regular Baptists—who has written and preached long and ably in defense of his practice, actually now co-operates with *bona fide* Campbellites, for the purpose of securing a new translation of the English Bible. He does not agree with them on all points, he does not commune with them: but he co-operates vigorously with them to secure the object on which they are agreed. No man living understands better than Dr. Cone what Society connections involve. He knows well that each Baptist church is an independent body, which no society nor association can meddle with. It has not only the right, but it is bound to guard its own communion, making it just what the New Testament requires. And this obligation is neither increased nor diminished by the breadth or the narrowness of the platform on which any general society or association may be based. Still each particular church is responsible for the purity of its own communion and for that only. This is the first prin-

ciple of independency, as it is the first principle of liberty. Canada, of all places under the heavens, should be familiar with these first principles; for there is no country where co-operation is more essential to success, and no country where greater forbearance is required in order to secure it. A missionary society is not a church, nor a synod of churches. It is a company of individuals who are agreed to co-operate for *one* object, and it may be for no more.

"Strict communion has been carried on in Canada beyond anything that is known here. I know there is not a church reported on the minutes of the Hamilton Convention (except it may be Peterboro', and I know not but that is practically strict) which is not as strict so far as receiving unbaptized communicants is concerned as the churches in New England. Some of the strongest churches in this country have for many years communed with the baptized members of pedo-baptist churches.

"The correspondents of Dr. Williams and Brother Lathrop, and also those of the *New York Recorder*, have practised (it may be unconsciously to themselves) a mystification on these esteemed brethren as to the open communionism of the Canadian churches. The words should have been defined by the accusers of the Canadian brethren. For the sake of stating my meaning in few words, I shall give a definite case. The first Baptist church in Providence, the oldest in America, has always, since the days of Roger Williams, *communed with baptized believers, restricting the ordinance only thus far*. None need be told of the ability and intelligence of this church. The faculty of Brown University have been members of it successively for three-quarters of a century. Now some Canadians would call this church "open communion," but it has never occurred to the brethren on this side to do so.

"I mention the above things simply as facts. Now, if less strictness is insisted upon in this country, where it is much easier to be rigid than it is among such a diversified population as that of Canada, we cannot fail to see that the rule attempted to be enforced by some in the western section of the Province, must scatter the Baptist forces. I am persuaded that the narrow interpretation given by many to the word "regular," and the harsh spirit in which unhappily sometimes their interpretation has been enforced, have made more irregular Baptists than all

the open communion preachers and semi-Campbellite teachers }
 put together. Whatever is overdone will produce a reaction.

"When the first principle of Baptist Church polity is fully guaranteed, viz., that each church is the exclusive guardian of its own discipline and ordinances, *surely no church can fear contamination by aiding an object of which it heartily approves. If the society that asks the assistance of a church should directly or indirectly claim any power over its affairs, it should say "No!" in tones of thunder. But this can never be the case in a society of individuals and not of churches.*

"Surely all the Baptists in the Province must be agreed in the important work of sending the gospel to their destitute fellow-countrymen. O, were the whole denomination in Canada to unite, shoulder to shoulder, in this, leaving all those points which no society has the right or the power to regulate, to the exclusive management of the several churches, what a glorious day would soon dawn on the whole body !

"I love the Baptists in spite of their faults, and though it is not probable that I shall again lift my voice in the assemblies of my Canadian brethren, yet "I canna forget them." I will ever rejoice in their prosperity. May God bless the efforts of Brother Pyper, and of the other good men and true who have yet longer borne the burden and heat of the day for their good.

"One word about education before I close this communication, which has spun itself out to such a length. It must be self-evident to any clear-sighted man that nothing but a *Canadian Institution* can supply Canada with a ministry. I have lived on both sides of the line, and am satisfied that the denomination in Canada lose much in every way by sending their sons to be educated in this country. Society on the two sides of the line differs widely in sympathy, modes of thought, &c. If the candidates for the ministry are young men of talent, they are almost sure to be picked up here; if they are not, Canada scarcely wants them. They lose in sympathy and in patriotic feeling when their tastes and habits of thought are formed here. I do not think any well-wisher to Canada would like to see it a mere appendage, a kind of spiritual fief, of the United States. And those who are educated here can scarcely help imbibing the notion or feeling that all countries under the sun are secondary to this. I do not blame the Americans for their high appreciation of their country. I think it is proper and amiable in men

to love their country. But it is quite a different affair when this feeling is rooted in the heart of one who means to spend his days in a different land.

"Your enterprise fully proves that you are all aware of these things in Canada; and I have only to wish you most heartily 'God's speed' in your efforts. If you are fortunate in your choice of a professor I have no doubt of your ultimate success."

"With kind wishes for yourself and family,

"I remain, yours truly,

"R. A. FYFE."

The independence of the individual church, the principle that "each church is the exclusive guardian of its own discipline and ordinances," is, it will be noted, in Mr. Fyfe's view, the corner-stone of Baptist Church polity, and the true safeguard of Baptist order and orthodoxy. The stress he was disposed to lay upon this principle is very clearly seen in a letter which he sent to the *Register* in July, 1849. The occasion was a difficulty that arose at the meeting of the Johnstown Association in that year, in consequence of the peculiar action of the church at Farmersville in rejecting councils, and the imposition of hands, in the ordination of its pastor. An effort was first made to bring the church under censure or exclusion for violation of the constitution of the Association. The Farmersville brethren replied effectively that said constitution contained nothing definite or decisive on the point. It was then proposed to bring the offending church to the test of Scripture in regard to their action. Though Mr. Fyfe evidently thought the church entirely wrong in its views and practices, he states the doctrine of independence clearly, ably, and with manifest sympathy as follows, showing both his candor and his loyalty to sound doctrine:—

"This course was at once opposed, on the very sensible ground that, though a voluntary union has the right to discuss any question which it may think proper, it has no right to *try* or *judge* any person by any other standard than its own constitution and laws. That a voluntary society has a right to frame its own constitution and by-laws cannot be doubted. These may be too lax, or they may be over rigid. Such points must be examined by the parties about to join the society. After having joined the body, all parties become amenable to its constitution and laws. But a voluntary society entirely changes its character when it appeals to an authority paramount to its own constitution. An association proceeding to judge one of the churches comprising it by Scripture, and not by its constitution, becomes at once a presbytery, because it assumes that Scripture has made direct provision for its existence and endowed it with certain powers and authority."

In after years, when Dr. Fyfe had returned to Western Canada and been long and cordially engaged in labor in connection with its strict communion churches, some of those who had been originally in accord with him, though perhaps on narrower grounds, were unable to see the consistency of his course. The criticisms of such finally drew forth the following letter in the *Canadian Baptist*, which will form an interesting addition and a fitting close to the history of this long and mischievous controversy:—

"Some of those who once hailed as my friends have been making efforts, at various times, to show up my supposed inconsistency, by publishing extracts from a certain letter which I wrote eleven years ago from Warren, R.I.; and by representing the views I now hold in regard to certain ecclesiastical matters as utterly irreconcilable with the views I then held. I think I have some claim upon your columns for a merely personal defence; and I owe it to myself, and to the relation I hold to the denomination, to make one. I might remark that I am not one of the number who would brand a public man for a mere change of opinion. I cannot see wherein consists the shame in a man

saying that he is wiser to-day, in some respects, than he was eleven or more years ago. Yet there are those, and they, perhaps, the very parties who could least afford to have the views which they held at one period of their lives set by the side of those which they held at another, who are ready to seize upon any change in the views of public men as an occasion of reproach to them. I think this course is neither generous nor just. But to my point—I *have not changed my views an atom*. I endorse at this moment every sentiment expressed in the extracts from that now celebrated Warren letter as heartily, as truly, as I did on the day I wrote it. I have not varied a hair's breadth; and were parties and things just as they were in Canada when I penned that letter, I would this day protest against them as strongly as ever. As the large majority of the leading Baptist ministers, west of Kingston, were not in Canada at the time that letter was written, I must be allowed to refer to a few facts. Fortunately there are a sufficient number of ministers still left who can attest, if need be, the statements I have to make.

“When I commenced my labors as a minister in Canada, now nearly twenty-one years ago, there was no general missionary society among the Canadian Baptists, except the ‘Canada Baptist Missionary Society,’ the prominent managers of which held open communion sentiments. On conversing with Dr. Davies and Mr. Girdwood about that time, they told me that they held communion with Pedobaptists, merely as a Christian privilege, which they could and would forego if the exercise of this privilege was a grief to their brethren; for that they felt a greater affinity even for strict Baptists than they did for Pedobaptists. These were their principles. Moreover, their ‘society’ aided chiefly strict Baptist churches. As there was no other society, I co-operated with this, rather than do nothing. I tried to amend the constitution more than once, so as to make it more acceptable to strict Baptists; and I should have succeeded, had strict Baptists taken hold of the society, for by our numbers we could have easily controlled it.

“In 1844 I settled in Toronto, still being a supporter of the C. B. M. Society. In the west, however, strong objections were felt to this organization and to me, strict Baptist as I always was, for advocating its claims. The continued efforts of the friends of this society to get the ‘regular’ Baptists of the West to co-operate, raised such a feeling among the regulars of those

times, that it became almost an article of their creed, that they would have no fellowship with the society, or with any that supported it. The following facts will illustrate this: In 1845, when pastor in Toronto, I went west to organize, if possible, some educational movement. I was authorized by some friends in Toronto to promise \$600 per annum for four years, on certain conditions. But though all the western brethren there present at the meeting (not a very large company) could only promise \$200, they would not allow a single director to be appointed from Toronto! The church and I were to be distrusted. At last one said, "We cannot co-operate with you in anything; but give us your money, and we will take care of it!" A year before that, one of the "regular" Baptist ministers travelled on in advance of one member of a deputation from the C. B. M. Society, to break up his appointments before he could reach them. In 1848 a regular Baptist minister, who attended a chapel dedication with myself, refused to commune with me, because I told him I would commune with an open communion Baptist, provided he would abstain from practising his views to the grief of his brethren. And my associate at the chapel dedication actually sat in a corner, without communing, while I broke bread to the church, after having preached a sermon! In the same year, in the Niagara Association, regarded at that time as the most favorable to a liberal policy, I was refused a seat in that body, (though my church was strict, and I had always been strict,) because I represented the C. B. M. Society; and the leader (not now in Canada) of the "regulars" assailed me personally after he had closed my mouth by getting the association to refuse to allow me to speak! Well, at the close of the next year, I left Canada and went to Warren, R. I., and there I wrote the letter referred to, against the kind of regularism that I had known in Western Canada—against the spirit and tendencies indicated by the above facts. Any person can see the very plain meaning of my Warren letter in the light of these and similar facts. I was absent from Canada six years; during this time the "irrepressible conflict" went on and wrought out some important changes; and unless these had taken place, I never should have again set my feet in Canada. In 1855, when the Bond Street Baptist church recalled me to the pastorate, I received urgent letters—(no less than seven-

teen were sent to me before I consented to return) from all parties, pressing me to accept the call. . . .

When I returned, I found the following to be the state of things. The leading open communionists, (Dr. Davies, for example) had become very sore, and had *changed their ground* on the subject of communion. Dr. Davies no longer regarded communion with Pedobaptists as a privilege which he could forego in deference to the views of his strict brethren, but as a duty which he must perform. A more radical change cannot well be conceived. And he was followed in this by his friends. And yet these people severely censure me, because I cannot co-operate with them, as I did before this change took place in them. If any desire confirmation of this statement in regard to Dr. Davies, they will find it in the fyles of the *Watchman and Reflector*, where the Doctor avows his change over his own signature, and expresses his regret that he had not changed earlier.

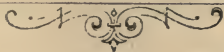
After I came back to Canada, then, I found, on the one hand, my old friends among the open communionists changed in spirit and tendency; while, on the other, I found a very marked and favorable change among the "regulars," of which I had been fully informed by open communion correspondents themselves. In 1853, at a very large Convention, they had agreed to define what they meant by "regular Baptist"—one of the most important acts ever performed by them in Canada. They declared *that churches which restrict their communion to baptized believers, and administer the ordinances generally through ordained Elders, should be considered regular*. This platform I found when I returned to Canada. I cordially embraced it. I believe it is liberal enough on the one hand, and none too liberal on the other. Finding then, on my return to Canada, people who held the views which I had always held, and who were prepared to co-operate with all who held the above views, I have taken hold and wrought with them, as I should have done, had the same state of things existed when I first entered the ministry. I fearlessly assert that the scenes which were enacted between 1842 and 1852, among the Baptists, could not possibly occur now. There is no tendency in that direction among us. "Regularism," which some find it so convenient to hurl as a term of reproach against their Western brethren, has been very different during

the last ten years from what it was during the ten years previously. And no man at all acquainted with the history of the denomination could pretend that the "ism" was just the same during the two periods. Now, out of some hundred and ten settled Baptist ministers, west of Kingston, over *sixty* have come into the field within ten years, and these include a great majority of our most prominent ministers. Besides, the membership has nearly doubled in our churches during that time. So that, with a liberal platform, with a majority of new ministers and members, the "ism" cannot be the same. Any honest man might be justified in opposing the spirit and measures of the first decade, while he might be a defender of those in the last decade. During the last twenty-one years, I have never changed in my views or practice in regard to church order. Since I returned to Canada, I have avoided mentioning these old grievances, so many were grieved and pained by them; and I should not now have alluded to them, had I not wished to vindicate myself, and to remind my brethren in the ministry, of the blessings we enjoy as compared with the past. We are in the enjoyment of peace now, and all we require is to cherish the spirit of confidence and brotherly love toward each other, and to maintain, in the spirit of Christ, the platform on which we have so comfortably co-operated for the last ten years.

"I am, very truly, etc.,

"R. A. FYFE.

"Woodstock, Feb. 9, 1863."



CHAPTER XVIII.

REASONS FOR LEAVING CANADA—RESIGNATION OPPOSED—AN EARNEST PROTEST—SETTLEMENT IN WARREN—PLAIN PREACHING AND ITS EFFECTS—A SUCCESSFUL PASTORATE—A FAULT CONFESSED—A PROFFERED HONOR—A CRITICAL PERIOD—EXTRACTS FROM SERMONS—SHOULD CHRISTIANS MEDDLE WITH POLITICS—OBLIGATIONS OF CHRISTIAN CITIZENSHIP—THE FUGITIVE SLAVE LAW—PRINCIPLES DISCUSSED—A RULE LAID DOWN—ARE SLAVES MORALLY BOUND BY THE LAWS OF THEIR MASTERS?

THERE can be no doubt that the facts and correspondence given in the preceding chapter indicate Mr. Fyfe's main reason for resigning the pastorate of the Perth church and leaving the Province. On the one hand his loyalty to the Canada Baptist Missionary Society and the cause of Baptist union had, as he himself intimates, made his relations with his Western brethren constrained, if not painful. On the other, the failure of his effort to reform the constitution of the Society, and the modes of working of his brethren in the East, had disheartened him and caused him to despair of any cordial co-operation, to say nothing of closer union, between the Baptists of the two sections. With the hope of such union, the main bond which had for some time previous held him in the Province, was taken away. Hence his determination to seek a more congenial and promising field of labor,

His brethren of the Perth church were, as has already appeared, filled with disappointment and regret at his intended departure. They did their best to prevent it. The minutes of the church state that the members at first refused to accept his proffered resignation, and only did so reluctantly at an adjourned meeting. The following letter explains itself:—

“PERTH, Sept. 29th. 1884.

“DEAR BROTHER,—In church meeting to-day, Bro. Thomson moved, seconded by Bro. Kellock, the following resolution, which was carried unanimously, and which I was instructed to communicate to you:—‘That the church having heard the determination of Mr. Fyfe, in regard to his resignation, feels very great regret on account of the step which he is taking, and, although unable, from the terms of their connection, to claim his remaining as a right, it cannot but express its conviction that his leaving at this time does not appear to it to be altogether the path of duty. It, therefore, very strongly urges him to a reconsideration of the matter, before taking his final step.

“‘The very evident tokens of Divine favor which have been given in connection with his labors in Perth, make this expression of the church’s opinion, a duty of the most imperative kind.’

“I need not add, dear brother, that my sentiments are in accord with those expressed by Brother Thomson and Brother Kellock. Nor need I say how much it will grieve me to know that your determination cannot be altered. I know that God can work in this place by another, as well as he can by you; but will another ever be to *us* what you are? Will any people ever love you as we do? *No never!*

“Yours truly,

M. McDONNELL.”

Mr. Fyfe left Perth probably in October. In that month or November, he was invited to preach for a few Sabbaths for the church in Warren, Rhode Island. His hearers were so well pleased that on the 6th of Decem-

ber the church voted that he be invited to become its pastor. He accepted the invitation, and for about three years and a half labored very acceptably in that field. Through the kindness of the present clerk of the Warren Church, and of Rev. Louis A. Pope, its pastor, some few facts have been gathered in respect to his work in Warren. His preaching there was characterized by the same straightforwardness and plainness of speech for which it had been conspicuous in Toronto and Perth. His words, the clerk says, speaking from recollection as well as from the book, were so direct and pointed that some persons in the congregation became solicitous to know who had been describing their personal characters to him. Soon after the commencement of his ministrations there was a marked increase of religious interest. "Converts offered themselves for baptism, and wanderers returned to the fold. The congregation continually increased in numbers, and the church was greatly blessed." Here, too, as in Canada, he interested himself warmly in the missionary cause, and exerted himself specially on behalf of the Grand Ligne Mission. He was the means of awakening a greatly increased interest in missions. During the first year of his pastorate the church, by no means a strong one, raised about \$700 for missionary and other benevolent purposes, not including a box of clothing, valued at \$150, contributed by the sisters of the church for the Grand Ligne Mission. In 1852 the benevolent contributions, under the operation of a systematic method introduced by the pastor, reached the largest total known in the history of the church. There is, surely, no better criterion of the spirituality of pastor, or flock. Nor did they wholly forget their own

interests, for in this year the church purchased a fine organ, costing \$2,500.

Mr. Pope adds that Mr. Fyfe "was very popular, and gathered by far the largest congregation in the history of the church." "The congregation came to average, on pleasant Sundays, five hundred persons, an immense number for any church. Mr. Fyfe's eloquence and general winningness of manner largely accounted for this great enlargement. The increase in the congregation continued up to the very end of his pastorate. It may be safely said that the Warren church never was served by a better preacher than Mr. Fyfe."

"While he was at Warren, R. I., I often met him and formed a very pleasing acquaintance. I felt that he was a man of most lovely spirit and of great promise." So writes Rev. A. P. Mason, D.D., Secretary for New England, of the American Baptist Home Mission Society. There is a pleasure, which we would not readily forego, in accumulating testimony, and especially the testimony of those who are themselves occupying posts of distinguished usefulness, to the virtues of our departed friends.

There is no perfection in human character. Dr. Fyfe would have been one of the last to claim any approach to it in his own history. Even some of the traits which were the very source of his power, such as his native strength of will, and his warm-hearted impulsiveness verging on impetuosity, may have occasionally betrayed him into indiscretion, and given occasion for reproach. Some such shade seems to have been momentarily cast upon the otherwise bright picture of his Warren pastorate. No particulars are to hand, nor are such necessary. The incident is alluded to only as a biographical

fact. Suffice it to say that the fault, of whatever nature, involved no moral turpitude, and was repented of as soon as brought home to consciousness. Perhaps no nearer approach to absolute rectitude can be hoped for in fallible humanity than that of the man who, while *always* striving earnestly to do the right, and generally succeeding, is, when he now and then fails, quick to discover, and brave to confess, his errors in opinion or conduct. Nothing but a grand Christian manliness could give one grace to say, as Dr. Fyfe said, in substance, on the occasion referred to: "Though innocent in act and intention, I have done wrong. I have brought pain to the hearts of my brethren. I have given to those who are not followers of the Master occasion for reproach. I am deeply sorry. Brethren, forgive me!" It need not be told that the forgiveness asked was freely and heartily bestowed, and the strong bond of mutual confidence and love thus re-knitted, maintained, so far as appears, unbroken to the end. When he left for another locality in June, 1853, he and Mrs. Fyfe carried with them letters of cordial and affectionate recommendation from the church he had so well served.

Amongst the few private papers referring to this period of his life is one from Providence, by the corresponding secretary of the Rhode Island Alpha of the Phi-Beta-Kappa Society, notifying him that he had been elected a member of the society, at its annual meeting. There is nothing to show whether he availed himself of the proffered membership, but this spontaneous action on the part of that society affords an indication of the estimation in which his character and talents were held beyond the limits of the locality in which he lived and labored.

At the time of his sojourn in Rhode Island, Mr. Fyfe may justly be considered to have nearly reached the full maturity of his powers. Some of his sermons, which bear internal evidence of having been prepared during the Warren pastorate, are amongst the finest he ever delivered. Those were stirring times in the United States history. Political excitement was at fever heat, and great moral issues were involved. Like the years of struggle for liberty of conscience and religious equality through which Canada had just passed and even in a still greater degree, it was one of those occasions in the history of a people which the pulpit cannot ignore. When such a struggle as that which arose in connection with the Fugitive Slave Law is in progress, the minister of Christ cannot look on in cowardly silence, without proving recreant to the very spirit of Christianity. Robert A. Fyfe was not the man to shirk duty in such a case. He spoke out freely, boldly, yet with singular calmness and moderation. The limits of this volume will not admit of more than a couple of extracts, but those will be read with interest, not only for the sake of the very important principles discussed, but also for the clearness and ability, rising sometimes into genuine eloquence, with which the speaker's views are presented.

The following is from his Thanksgiving Day sermon, Nov. 25, 1852. The text is Exodus xviii., 21 :—

“ At certain times, and among certain people at all times, it is common to denounce party politics, to speak as if there was something very corrupt and bad in the mere connection with any organized political party. This horror is professedly felt, not with any particular party, but with partyism. And specially are religious men denounced, if they meddle with party politics. And many simple-hearted, good people refuse

to join any of the organized political parties. On the one hand, it must be confessed that there is often a great deal of corruption, venality and trickery, connected with party politics; and good men and true may feel ashamed and mortified to be in any way connected with such things. And there may be times and circumstances when men may refuse to act with the party which they have usually sustained, without meriting the reproach of being deserters. For example, the great leaders of the party may suppose that a crisis has come—and if we are to believe politicians this country has experienced very many crises—and they may commit the party to a certain policy. That is a new issue and I may refuse to adopt it. If I am under some obligation to respect the principles and judgment of the leaders, they are under obligation to respect those of the people by whom they are sent. If the leaders have a right to think for themselves, so have the members of the party. And they can be kept together only by mutual concessions. But though there may be circumstances which justify breaking away from a party—such as gross corruption or change of platform by the leaders, yet, on the other hand, we must bear in mind what all this outcry against party politics generally means. The cry ‘I do not believe in party politics,’ may be reduced practically to this, ‘I want to join a third party.’ In popular governments a company of neutrals has in some sense the influence of a third party. And very generally third parties, no matter what called them into being, become more venal, and really occasion more corruption, than both the leading parties could have perpetrated without them. Like Lord Stanley’s army at the battle of Bosworth, they in the end join the party that will pay them best. Whatever may be the professions of men, this is generally their practice. Years of observation in another country, and the perusal of the records of the past, have convinced me that third parties in politics must, if they would not remain mere cyphers, combine with those who will give them most influence and weight. And this very necessity in their case would in time corrupt angels.

“Again, political parties in a state, if conducted upon honorable principles, are a blessing and not an evil. I should deprecate the putting of all the power and patronage of this vast country into the hands of any class of men, unless there were a strong party whose interest it was to watch their pro-

ceedings. If men were perfect this would not be needed, but human perfection does not exist. And in every free country on earth there are parties, and the 'outs' are a check upon the 'ins.' The mere fact that a politician belongs to a particular party is no reason why he should be denounced, for those who denounce party politics are themselves virtually members of another party, whose creed is not avowed, and which is not so thoroughly organized.

"But is it meant by denouncing party politics to condemn the dishonorable tricks, the frauds and corruptions which are practised? These things are quite as worthy of denunciation when associated with any politics as when they are connected with parties. The dishonorable course and the corruption should be denounced wherever found, but I know not that they belong necessarily to parties any more than to politics generally, or to the conduct of fallen men generally. I am suspicious, therefore, of this outcry against party politics. It seems to me that a good citizen will act with that party which is, in his judgment, upon the whole, more nearly right. He should not leave it because it does not in everything meet his ideas. Unless it violates fundamental principles of right, it should not be forsaken.

"It is a common thing among some Christian people to counsel against meddling with politics. They are corrupting. And sometimes the most venal of the partisan newspapers will piously repeat this advice to Christians and to Christian ministers. I question not the piety and sincerity of many Christians who feel thus, yet I have long questioned the wisdom, or, indeed, true piety, of their course. I see not how Christian men can consistently pray God to give them righteous rulers if they give up their election to the devil and his servants. I see not how they can have wise and good men in authority unless they help to place them there. It is true, if a Christian man engage in politics he is in danger of going too far. He may become a mere partisan without principle or honesty, or he may become involved in some of the dishonorable movements which are too often taken as proof of political wisdom. He may have his spirit chafed or cankered by coming in contact with others. All this is true; and the only safeguard I can think of is great watch-care and Divine protection. The question is, Has God made it my duty to take any interest

in the characters of those who may be appointed to authority? If he has, then there must be a way in which I can discharge my duty without disgrace or stain. Nay, there must be a way in which I can please God in so doing. There is no necessity for acting in a wrong manner, or in a bad spirit, even in party politics. I do not think, therefore, any Christian man should shrink from his duty in political matters more than in anything else. A man is in great danger of becoming too worldly if he engage in business. And yet no one thinks of saying, 'You must give up all business for fear of cultivating the spirit of covetousness or avarice.' All we can say is, 'Set a double guard at the point of danger.'"

Are not these wise words? If there is so much of corruption, of venality, of extravagance and fraud in Canadian politics to-day, as most of us are apt to think and declare, would it not be well for Canadian Christians and Canadian ministers to ask themselves whether they are doing their whole duty in the matter?

Another sermon, based on Mark xii., 17, and bearing on the Fugitive Slave Law, contains the following spirited passage:—

"It is asked, Should this law be strictly enforced? Some are found also on both sides of this question. There are those who would regard this law as a mere form, as something passed to blind or pacify the South. To this view there are decided objections. Legislators should never play at law-making. It is too solemn an employment to be treated in this way. And that law which is not designed, or is not fit, to be enforced should not be retained in the Statute Book. Does this law violate the law of God? Some affirm and others deny. On this point we can judge for ourselves. 'Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best. Thou shalt not oppress him.' There are many other passages of similar character and import, but one direct passage is all that need be presented. I suppose that this

principle laid down in the Word of God is not to be used to protect a criminal—a slave who has robbed his master and then absconded. And in the case of Philemon and Onesimus, of which so much use has been made by slave-holders, the fact is overlooked that Onesimus robbed his master, and was probably restored to him by the Apostle on that account. There is no way that I can conceive of evading the force of the above passage quoted from the 23rd chapter of Deuteronomy, 15th and 16th verses. This precept was given to the Jews, what then? Surely it will not be asserted that Christianity is less humane, less anxious to protect the rights of suffering humanity, than was Judaism. And those masters who are so eager to recover their slaves that they are willing to bear all the difficulties and obloquy which slave-catchers must meet in almost any part of the Northern States, are very often the very characters to whom slaves should not be returned. I should question or doubt the existence of kindly or generous feeling in those who should show themselves so anxious to recapture the fugitive, and so indifferent to public sentiment. Be this correct or not, I say we cannot overlook the law of God already quoted in regard to those who have been guilty of nothing but escaping from bondage. Or, take the practical rule laid down by our Saviour: ‘Therefore all things whatsoever ye would that men should do to you, do ye even so to them.’ Apply this principle to the case in hand. Neither the color of a man’s skin, nor his poverty, nor his ignorance, or want of intelligence, can possibly affect the force of this great rule for the guidance of human conduct. I conclude, then, that the recent enactment in regard to fugitive slaves clashes with the requirements of the Holy Scriptures—that the claims of Cæsar interfere with those of God. The question is, How are we to act in this case? Why, I suppose we must *suffer* the consequence of that law till we can, by constitutional means, effect its repeal or modification. Suppose a fugitive should come to me and ask shelter and protection, he should have the best I could give him, always supposing that he is not a criminal. The new law tells me I do so at my peril. Well, I shall meekly face the peril. If I am called upon to assist in capturing a slave, I refuse, distinctly understanding that I am liable to a heavy fine for so acting. On the other hand I would not join any mobs to rescue captured fugitives from the hands of the officers of the

law. In the principle I am endeavoring to explain, there is no active opposition to the law, but a passive obedience to it. For in one point of view law always gives man a choice. It says to him:—‘Do this and such shall be the results,’ or ‘Leave it undone and other consequences shall follow.’ We make our choice between obeying men, and obeying God, and we are ready in His strength to meet all the consequences which a modest, humble and meek obedience to his requirements may entail upon us. It appears to me that somewhat too sweeping doctrines have been proclaimed in high places in regard to the obligatoriness of the instruments of human governments. For example Judge Judson recently said: ‘We are led to believe and know that the constitution of the United States, framed as it was in wisdom and patriotism, is our paramount law, and must guide and govern every man who has taken his oath for its support. No man’s conscience can justify its infraction or excuse its rejection, in whole or in part.’ Now this latter part especially appears to me to contain a very grave, and somewhat dangerous, doctrine. And it is the more dangerous because the whole opinion contains so much truth. According to the above doctrine, it would be impossible to amend any constitution that had been confessedly framed in wisdom and patriotism, and there could be no possible progress in the science of government. Every man would be compelled to perpetuate forever an error which his forefathers had not discovered. I protest against any human instrument whatever being exalted to a dictatorship over conscience, except so far as that instrument accords with the revealed will of God in respect to the matters of which it treats. But whilst I would reject the doctrine of Judge Judson as trenching upon the true province and authority of conscience, I would with equal earnestness rebuke the spirit that would trifle with so solemn an instrument as the constitution of a great country. It is not every hand that should be permitted to touch such a document. Nor are the men who will do nothing till it be altered or explained to their liking, worthy of being heard on so serious a subject as altering a constitution, for they have not yet learned the first principle of a good popular government—viz, forbearance. Wise men have long ago learned that there is nothing human which is entirely perfect, and should everything be pulled to pieces and altered as soon as an imperfection is discovered in

it, nothing human could be established for twenty-four hours together.

It is a happy circumstance that in most of the real occurrences of life, there are accidental properties which will help to teach a really sincere and honest man his duty in the case. In the case of each fugitive slave, for example, there will be circumstances that will help to guide us in our treatment of him. It may be a woman fleeing to preserve her virtue, or a man escaping from cruel oppression, and the wrath of an unreasonable master. For though such things are happily of comparatively rare occurrence, yet I believe they *do* occur. There may be a hundred circumstances of a similar character that may direct the honest and benevolent. On the other hand the whole system of sending to the South, or any where else, to entice away slaves, to preach insurrection or circulate inflammatory publications, is worse than foolish; it is a violation of the whole Spirit of Christianity. And the fugitive who should arm himself and defy the law, would most certainly, so far as I am concerned, be left to fight his own battle. For a man with his spirit could be no good citizen in a free country. The ground which I should take, and try to defend, is this. A simple fugitive, not being a criminal, who should quietly seek protection from us, should have it—and should such a one be accused of crime, let his guilt be shown as that of another man would be. He could not be tried fairly at the South under existing laws; then let him be at the North. And if found guilty of nothing but claiming his freedom, then he should not be given up, because this is expressly forbidden by the word of God:—"Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee." Because it is inhuman to do so. The fugitive comes to us, an outcast, a homeless wanderer. He is destitute of means. He is without friends. His heart knoweth its own bitterness and alas, it is an utter stranger to joy. Wife, or child, or home, he has never been permitted to call his own. He comes therefore as a living draft upon our humanity and charity, and it is cruel to dishonor the only human confidence that he has ever been permitted to cherish. He should not be given up because doing so, would violate the sacred law of hospitality to the stranger. Thus we are forbidden as Christians, as men, as social beings, to deliver up the fugitive to his master."

The Fugitive Slave Law is happily long since a dead issue, and, more happily still, the "institution" itself lies buried in the same grave. Were it not so, some of us mig't be disposed to question the soundness of the views expressed in the foregoing, in one or two particulars. The assumption that the slave was morally bound as a citizen by the constitution and laws, not of his own country, for alas! he had none, but of his master's, seems especially open to objection. Much might, perhaps, be said in favor of the converse of the proposition based on this assumption. Had a Canadian or American Anglo-Saxon been the slave and the negro the master, we are not sure but that even Mr. Fyfe's views would have been so much modified, unconsciously, of course, that he would have been rather inclined to say that the fugitive slave who would *not*, if opportunity offered, arm himself and resist recapture to the death' could be no good citizen. But those were ticklish times, and it was no doubt wise for the moulders of public opinion to keep well within the mark so long as any hope of a peaceful solution remained.

The following extract from Mr. Fyfe's letter making his resignation of the Warren pastorate final, sufficiently explains itself:—

"About a month since I intimated to the Committee that on account of my not being able to live upon my salary, and for reasons personal to myself, I should have to resign my charge of the church. Subsequently the friends came promptly forward and proposed raising my salary so as to remove that difficulty out of the way. When this was first intimated to me I for a moment wavered. But upon a review of the case I have concluded to tender my resignation notwithstanding. My reasons are mainly of a personal character and fully satisfy me that this is the best course, although I do not think it best to communi-

cate those reasons. I am aware, my brethren, that many are tried, and it may be saddened, by my decision, and some may think me unwise or unreasonable. It is painful to me to grieve or sadden my brethren, or to forfeit their good opinion, yet I believe that all will give me credit for at least intending to act for the best."



CHAPTER XIX.

CALL TO MILWAUKEE—ALSO TO CANADA—MILWAUKEE CHOSEN—TWO BUSY YEARS—PEACE-MAKING—FOUNDING EDUCATIONAL INSTITUTIONS — “SPIRITISM” — RECALL TO TORONTO — FAREWELL WORDS—REASONS FOR LEAVING—CHRISTIANITY COSMOPOLITAN — FAITHFUL FRIENDSHIPS.

“RECEIVED a unanimous call from the Milwaukee church and accepted it, on Thursday, Nov. 3rd 1853. Left Brookline Nov 15th, and reached Milwaukee on the 19th.”

Such is the brief record, in a few pages of diary which have been preserved, of Mr. Fyfe's next pastoral engagement. The original letter of the church clerk, conveying the call, contains no further particulars except that the stipend offered was at the rate of one thousand dollars per annum.

In a notice of the call and acceptance the *New York Recorder* says that “Mr. Fyfe was at the same time invited to a post of importance in Canada West, the scene of his earlier ministry, but declined it in view of considerations which gave the Milwaukee pastorate—among the most important in the North-West—the preference.”

A letter from Bowmanville, dated Oct. 22nd, 1853, and signed by Rev. William Hewson, indicates the nature of

the invitation to return to Canada, above referred to. Mr. Hewson writes, on behalf of a committee which he says "consists of more than twenty of our leading men," to ask Mr. Fyfe to return to Canada,—from which, in Mr. Hewson's opinion, he "ought never to have gone,"—"to take the editorship of a Weekly Baptist Paper, to be the organ of the Regular Baptists of Canada." The paper was to be commenced on the first of the ensuing year, immediately upon the discontinuance of the *Monthly Observer*, and was, like it, to be published in Toronto. Mr. Hewson assures Mr. Fyfe that his was the only name which had met the unanimous approbation of the meeting, and assigns the following as some of the reasons which induced the committee to hope that he would accede to their request:—

"I. You are a man in whom all parties have confidence as a man of talent and sound principle.

"II. You are a Canadian, and as such will at once secure the confidence and sympathy of the people.

"III. You are intimately acquainted with the history of our denomination in Canada, and know all the men who have been active in the cause.

"IV. As the editor of a public journal you will be able to exert a more widespread influence than you could in the more limited sphere of a pastoral charge.

"V. You will find more able backers than any Baptist editor in Canada has ever had, and more than any other man could have.

"The denomination is much changed for the better since you were here. It is much larger. There is more intelligence and a much better spirit than formerly. All that can have confidence in one another are now united. Our Missionary Society is prospering. MacLay College is nearly endowed and will soon go into operation.

"The political aspects are such as to demand from the denomination a manly and talented support of a sound policy in respect to the Clergy Reserves, &c."

Mr. Hewson's letter is very warm and urgent throughout, and in closing he says that he is so elated with the prospect of Mr. Fyfe's return that language cannot express his feelings. His ardent hopes were, as we have seen, doomed for the present to disappointment. Mr. Fyfe, for reasons satisfactory, no doubt, to his own mind and conscience, elected to go to Milwaukee. Probably he felt that the time was not yet ripe for his return to Canada.

The Milwaukee pastorate, though less than two years in duration, was, like all Mr. Fyfe's engagements, crowded full of active and efficient service. During all his life, until fatal disease had laid its wasting hand upon body and brain, intense energy was one of his ruling characteristics.

To what extent his work in Milwaukee was successful depends upon the meaning given to the term "success." In the highest sense no faithful labor for Christ can fail. Its results are as sure as its rewards, and both are secured by the safest of all guarantees—the eternal promise and purpose of Him whose plans never fail. From the point of view accessible to human observation, which is obliged to content itself with measuring rates of progress by reports and statistics, his pastoral work seems to have been much less fruitful than that expended in the broader fields of missionary and educational effort. Through the kindness of some who were associated with him in those early efforts, and who happily are still serving the Master in the West, the following facts have been ascertained:

Rev. J. W. Fish, now of Chicago, writes:—

"I knew Dr. Fyfe intimately during his pastorate in Milwaukee, as during that time I was serving as General Missionary

of the American Baptist Home Mission Society in the State of Wisconsin. I am not able to give the statistics of the church during his pastorate, but can say in general that his work was successful and very acceptable to the church. He was active in the work of organizing our missionary and educational societies, was one of the corporate members, and one of the Committee of Location, of what is now Wayland Seminary at Beaver Dam.

“No man ever labored among the Baptists in that State who more endeared himself to his brethren, or left a better record for integrity and efficiency in every regard.”

Rev. E. D. Underwood, of Wauwatosa, Wisconsin, is able to enter more fully into particulars. He writes:—

“He came to the First Baptist church in Milwaukee, Wisconsin, late in 1853 and left in 1855. If judged by apparent results, his pastorate was not a success. No one felt this more than he. Indeed, it would have been almost a miracle had it been otherwise. The church was in debt and divided in council. It had not been prosperous for some years previous, nor was it for several subsequent pastorates, Dr. Pyper’s among them. Yet I am sure Bro. Fyfe’s pastorate was by no means a failure. His sound wisdom and excellency of spirit, like an unseen undercurrent, cut away much of the foundation of the difficulties which threatened the existence of the church, so that he left them much stronger than when he came. This want of apparent success, together with his strong attachment to the work in Canada and the solicitations to return, inspired his early resignation.

“To our general work in the State Bro. Fyfe rendered a most valuable service—a fact now nearly forgotten, but still fresh in the minds of some of us who were actors at the time. From the anti-slavery agitation of the day and the conservative position of our National Missionary Societies, together with the fact of their eastern location and a fancied inefficiency in their administration, there was great diversity of sentiment among us,—much luke-warm co-operation and threatened division. At this juncture Bro. Fyfe’s coming was opportune. He had not been identified with this controversy *pro* or *con*, had strength of character, sound judgment, and was eminently conciliatory in spirit. At our State convention held in Madison, Oct. 24, 1854, a committee was appointed to report on this subject with a view

to harmony, which for some years had seemed impossible. There (it was Bro. F.'s first meeting with us) he was made chairman of a special committee, the other members representing the different phases of the question at issue. Bro. F. wrote the resolutions I send marked No. 1,* which were adopted by the committee and convention. This made a final settlement of that vexed question, and was the dawn of a new era in our mission work in this State.

"At the time Bro. F. came to Wisconsin there had been no organization entered upon for the establishment of a Baptist School of Christian Education. Rev. O. O. Stearns, J. W. Fish, A. Miner, M. D. Miller, D. D. Read, with others equally prominent, had often agitated the question, but for reasons incident to a new country—where each person is supposed to occupy the centre around which the future is expected to unite—little or no progress had been made. Bro. F. at once united with others to bring about some tangible results by union of effort. To this end an informal consultation was held at my

* The following are the resolutions referred to :—

"The committee appointed to draft resolutions in relation to the threatened division of the Baptist Home Mission Society reported the following, which was unanimously adopted :

"Whereas a most unhappy division in the ranks of the friends of the Bible cause has existed for several years, and whereas the spirit which has too often prevailed, and the language which has been frequently used, in this painful controversy, have brought reproach upon the Christian name, and dishonor upon our denomination ; and whereas it is now threatened to introduce the same division and party feeling into the A. Bap. Home Mission Society ; therefore,

"Resolved, 1st. That we deprecate this whole controversy, and deplore the spirit in which it has been conducted.

"Resolved, 2nd. That whether the Board of the H. M. Society be removed to one point or another, we protest against the introduction of this Bible controversy into any other of our great national benevolent societies.

"Resolved, 3rd. That the bringing of this strife into the A. B. H. S. would inflict injuries upon the churches in the Western States which would more than counterbalance all the many benefits which we have received from the noble institution which is our foster mother.

"Respectfully submitted.

"R. A. FYFE, "O. O. STEARNS, "J. T. WESTOVER, "A. MINER, "W. H. DOUGLASS,	}	Committee."
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house Jan. 25th, 1854, at which several brethren were present. The result was the appointment of an advisory committee to work up the thing, get it into shape, and, if deemed wise, call a convention of the friends of education at an early day for future action. Rev. D. D. Read was chairman in deference to the fact that he had been some years in the State. Bro. F. was next in order, and the real working member. Revs Fish and Westover were associated with him. This committee called the friends of the movement to meet in convention at Watertown March 1, 1854. At this meeting the Wisconsin Baptist Educational Society was temporarily organized, Bro. Fish chairman. Measures were taken for a complete organization and incorporation of the society, the location and equipment of the school, etc. Bro. F. was made chairman of the Committee on Finance, also chairman of the committee to nominate a board of managers. He was also on the committee to locate and name the university, as it was called, which was incorporated as "Wayland University," at Beaver Dam. An Act of Incorporation was obtained from the State Legislature, Bro. F. being one of the incorporators. The provisional organization above named took the form and assumed all the functions of a legal body Sept. 24th, 1854, at Madison, Bro. F. being the first permanent President.

"You will see by what I have written that Bro. F. was the prominent figure in this movement. This shows what he was to us in the few months he was with us."

The subject of "spiritualism" was at that time attracting considerable attention by reason of the fantastical phenomena attributed to it, and the wild vagaries of its votaries. The minds of thousands were affected by the alleged manifestations, and for a time numbers even of the more sober-minded fancied that the world was on the eve of some great discovery in the realms of either natural or spiritual law. Mr. Fyfe had, partly from a sense of professional duty, and partly from a "fondness, which had clung to him from his youth, for investigations into those mysteries which lie in the broad, debatable grounds between the natural and the supernatural," given

a good deal of attention to the subject. The results of his researches were embodied in a discourse which he delivered under the title of "Spiritism" in Milwaukee in 1854, and afterwards in several places in Canada. The discourse was very highly appreciated, and a request for its publication was made at the time by a number of prominent members of the Milwaukee congregation. It was probably printed, though only the manuscript copy has been seen by the writer.

In July, 1855, Dr. Pyper felt constrained, on account of failing health, to resign the pastorate of the Bond Street Church, Toronto. At the same meeting at which Dr. Pyper's resignation was accepted, it was moved by Mr. McCord, seconded by Mr. Dadson, and resolved:—"That the Rev. R. A. Fyfe, whose former labors amongst us in the cause of Christ were owned and blessed by God, be, and hereby is, respectfully invited to become the pastor of this church." This invitation was, after due consideration and a visit to Toronto, accepted, and Mr. Fyfe returned to the scene of his former labors in October. His departure from Wisconsin was much regretted, not only by the members of his church* and

* The following resolutions were passed by the First Baptist Church of Milwaukee on the occasion of his resignation:—

"*Resolved*, That we esteem our dear brother Fyfe as a true Christian gentleman, a warm and ardent friend, and, above all, as a faithful and devoted minister of the Gospel of Jesus Christ.

"*Resolved*, That in his separation from us, no other than the kindest feelings exist; and we are persuaded that, in severing his relations with the church, he has been prompted by no other motive than that which seemed to him his duty, after devoutly asking direction from the Great Head of the Church.

"*Resolved* That his labors amongst us, in the building up of the educational cause of our denomination in this State, as a Christian minister, and as a brother and friend, will long be cherished, not only

congregation, but by representative men in the denomination in other parts of the Union. Amongst others, Dr. Wayland wrote from Providence, expressing deep regret at his determination.

In his "Farewell Sermon" to his people in Milwaukee, Mr. Fyfe states very frankly the causes which have led to his resignation. He has no special griefs or injuries to complain of. On the contrary, he has received many and repeated kindnesses from his hearers, of which he will ever cherish a grateful remembrance. As to any faults or failings he has noticed in his congregation, he calls them to witness that he has not failed frankly to reprove them at the proper time. Hence he has "no store of sharp and pungent things with which to season a farewell discourse." Nor does he wish to make a public display of his attachment to them, or to draw forth such a display of their attachment to him. But when a pastor and people part it is very natural to ask why they separate, and he proceeds to state the reasons which have influenced his decision as follows:—

"Some of you are aware that I was born and brought up in Canada, and when God called me, as I hope, from darkness to light, more than twenty-five years ago, I felt that my life labors as a Christian man were due to the land of my nativity. There I labored in the ministry seven years, and I should never have left the country had not the majority of the Baptist denomination adopted a policy which I thought would be very injurious to them. After a seven years' trial of that policy many of them

by the immediate members of the church and congregation, but by an appreciating public.

"*Resolved*, That we congratulate the church of his future charge, on having obtained so faithful and able an advocate of 'the truth as it is in the Lord Jesus;' and that, wherever his lot may be cast, we shall ever cherish a lively interest in his welfare, and in the success of his labors in the great work of winning souls to Christ."

feel that I was right. Just at this stage of affairs the members of the church where I spent four of the best years of my life, and which I might almost say was created under my labors, have unanimously and urgently asked me to return as their pastor. Believing, from my peculiar relations to Canada, that I can, by God's blessing, aid in harmonizing the denomination, besides serving the particular church of my early labors, and feeling assured that another pastor can speedily be obtained to fill my place here efficiently, I have decided to sever the strong ties that bind me to Milwaukee and return to Toronto.

"I do not leave Milwaukee because my salary is too small. I have never asked the church for more. If I had done so, I am persuaded that the church and congregation are of that type that they would have promptly granted me any reasonable increase of salary. I believe, moreover, that good ministers of Jesus Christ are not wont to make salary a very prominent consideration in either forming or dissolving their pastoral relations.* I do not leave because of any division in the church itself, nor because of any want of harmony between my views and those of members of the church. I never expect to find a church more united, nor one which will more promptly sustain me. It is true I have found in this church too much of what seems to be the besetting sin of the churches in Milwaukee—I mean want of religious enterprise. Yet were we to measure ourselves as a church with other churches in the city, we should see that, during the past year, more has been given and pledged for objects of benevolence by this church than by any other in the city. Still, I think we must confess a want of religious enterprise in general. I have reason, however, to hope very confidently that this fault will be corrected ere long.

"I do not leave because I do not love this beautiful city and State. May God bless them and send them spiritual prosperity proportioned to their great temporal prosperity, lest in their wealth they should forget the Giver of every good and perfect gift.

* It is well known to some of Dr. Fyfe's more intimate friends that this was, in his case, no empty sentiment. On several occasions after his return to Canada he is understood to have declined some very tempting offers to return to the United States. In one or two cases, at least, the salary offered was *very much* in advance, not only of what he was actually receiving, but of any he could hope to receive in Canada.

“Nor do I leave because I do not love my fellow-members in the church. There are many here whom I shall remember till my heart is as cold as death can make it. I leave simply because it seems my duty to do so, and I leave in the full assurance that my place will be ably filled before long.”

Thus, contrary to his purposes and expectations, and above his hopes, Mr. Fyfe found himself again on his native soil, after six years of earnest toil in a foreign country. “Foreign” seems, indeed, too harsh a term to denote a land so intimately associated with our own commercially and socially, and a people connected with us by so many living bonds of Christian activity and sympathy. The expression is used in no invidious sense, otherwise it would very falsely interpret the spirit he always cherished towards his brethren “across the border.” The spirit of christianity is cosmopolitan. It knows no international boundary lines. Those who have drunk deeply at its living fountains clasp hands across continents and oceans. They recognize in each other fellow-citizens in the highest of all citizenships, fellow-laborers in the same broad field, fellow-heirs of the same glorious inheritance. Well would it be for the church and the world, if Christians generally could grasp this expansive truth, and rise to the height of this lofty conception, in as great a degree as did the large-souled christian worker whose life history is here sketched. Nor was it in the least inconsistent with these broad views that he should have felt a special attachment and a special obligation to his own country. Even the Apostles began their work at Jerusalem, and that too with the highest of all sanctions.

But not only did Mr. Fyfe leave behind, when he recrossed the border, many brethren to whom he felt the

warmest attachment and who ever after lived in his memory. He left also many who had learned, and never afterwards forgot, to cherish him in their hearts as a brother beloved.

In Canada he found the prospects cheering beyond anything he could have hoped for seven years before. Old difficulties were less formidable. Old animosities had grown feeble, or died, in many breasts. Old prejudices and errors were rapidly giving way to larger views of truth and duty. In a word the Baptists of Canada were feeling the thrill of fresh Christian impulses and aspirations. The denomination was awaking to a new and higher life.



CHAPTER XX.

RESUMING WORK IN CANADA—THE PASTORAL RELATION—THE PASTOR'S OBLIGATIONS—THOSE OF THE CHURCH—A DOUBLE SUCCESS—FRIENDSHIPS AND ANIMOSITIES—TAKING HOLD OF THE YOUNG—A YOUNG MAN'S TESTIMONY—A TELLING SERMON—NORMAL SCHOOL VISITATION—SERMON AT MADISON—MISSIONARY WORK IN CANADA—AN EXPLORING COMMISSION—THE CHURCH A MISSIONARY ORGANIZATION—THE TRUE MISSIONARY SPIRIT—A GLOWING TRIBUTE—THE CLERGY RESERVES SETTLED—THE CHRISTIAN MESSENGER.

THE SPIRIT in which Mr. Fyfe re-entered the Canadian field is well indicated in what was probably the first discourse he delivered on resuming the pastoral charge of his old church. To few Christian ministers, probably, has it fallen to be twice re-called to spheres of labor which they have voluntarily left, and he might well feel that the omen was good; the proof of confidence and love, inspiring. Under the circumstances he could with all modesty, as well as with much assurance, adopt the language of Paul, in Phil. i, 25, 26, 27, and say. "I know that I shall abide and continue with you for your furtherance and joy of faith, that your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again. Only let your conversation be as becometh the Gospel of Christ." He remarks at the outset that not only this text, but the whole epistle from which it is taken is "a beautiful and affecting exhibition of the feelings which should subsist between a true-hearted Christian

minister and the people among whom he had labored in the Gospel, and whom the Lord had made him the means of benefitting." He proceeds to lay down some grand principles and to draw some useful lessons:—

"A true minister must have a proper appreciation of his work. . . . It is the work of saving men, the ministry of reconciliation. It is not to acquire place, or power, or fame, or wealth. . . . It is not to please large and fashionable congregations. It is not to build up large and rich churches.

"Many, either in theory or in practice, place the edification of the church not only as the first object of the minister's efforts, but as the very design of all church organization. Hence we find a great many little religious organizations which seem to think they accomplish their whole duty when they comfort each other. This is a grand mistake, and every person or organization which adopts this notion, either in theory or in practice, has gone far towards forfeiting all claim to evangelical character. The very nature of the Christian religion is benevolence.

"I assert not that a Christian minister has no duties in connection with teaching the members of his church the way of God more perfectly. This undoubtedly is a very important part of his work, but unquestionably the great aim should be to turn men from sin. This work of the ministry is the *one* thing to which the true minister devotes his all—*his love and his life.*"

The preacher then goes on to show that the pastoral relation implies mutual obligations. The church has a work to do as well as the pastor:—

"Some seem to imagine that the Church, instead of being fitly compared to an army, should be likened to a storehouse. It is not a body that must go forth and win victories for God, and make constant aggressions upon the territories of sin and evil, but it is a quiet receptacle whose office is to receive what is put into it.

"The first pledge of the church is to co-operate with their

pastor. I do not mean that they must adopt all his plans and modes of doing things. I mean that they promise to enforce by word and by example the truths which he proclaims.

"I refer to the cultivation of the spirit of the Gospel. Our conduct cannot become the Gospel unless we exhibit its spirit. We may perform all the outward duties enjoined by the Christian religion in the spirit of evil. There are many who seem utterly destitute of the love and tenderness enjoined by the Gospel—of the mellowness of spirit which is the fruit of the love of Christ shed abroad in the heart.

"If the minister faithfully fulfils his pledge and preaches the truth as it is in Jesus—if the people discharge their Christian duties faithfully in the spirit of the Gospel and in devout reliance upon God for the blessing, then indeed will the connection this day publicly renewed between us further your joy of aith.

"A number now hearing me can remember days gone by—our trials and our blessings, our sorrows and our joys, and the hand of our God which was good upon us. I have returned to you again, I can honestly say, feeling that the strongest desire of my heart is, by the blessing of our Heavenly Father, to do good among you—to add to the joy of your faith and to the abundance of your rejoicing in Jesus Christ by my coming to you again. To this end I, in this public manner, with diffidence, yet with humble assurance of help from the Head of the Church, resume the duties of preaching the everlasting Gospel and of laboring in the pastoral office. I solemnly promise, God helping me, to discharge the duties to which you have called me to the best of my ability. Will you, my Christian brethren and friends, renew this day before God your pledge to discharge faithfully the duties devolved upon you by the Word of God?"

It is a common remark that few ministers excel both in the pulpit and in the pastoral work. Those who take high rank as preachers are very often said to be inefficient pastors, neglecting pastoral visitation, showing themselves

deficient in personal sympathy, and failing to get deeply into the hearts and lives of the individual members of their flocks. Those, on the other hand, who give up much of their time to cultivating an intimate acquaintance with the members of their congregations, and their families, are frequently said to do so at the expense of impoverished minds, and feeble, uninformative discourses. Mr. Fyfe seems to have held the balance remarkably even and to have been more than ordinarily successful in both directions. Constantly increasing congregations of attentive hearers, not simply for a few months at the commencement of his ministrations, but throughout the whole periods of his several pastorates, attested his power in the pulpit, while to few Christian ministers has it been given to secure so lasting a hold upon the confidence and affection of the members of his flock, of every age and class. Very few, indeed, are those who, throughout their whole course, and whether present or absent, stand in the relation of faithful friend and trusted counsellor to so large a number of their brethren, as did Dr. Fyfe, especially during the latter half of his life.

It is equally true, doubtless, that he sometimes aroused strong personal antipathies and even animosities. This fact is almost a necessary corollary to the other. The man who makes no enemies is seldom the man who attracts to himself devoted friends. The same strength and warmth of nature which enabled him to "grapple to his soul with hooks of steel" those who thoroughly knew and appreciated him, were often the means of repelling and sometimes deeply wounding, those whose natures were uncongenial, or whose views and aims were incompatible, possibly antagonistic. Nor can it be denied that

he was naturally somewhat impatient of contradiction, and would occasionally summon his reserve of power to crush rather unceremoniously the brother who stood too persistently in his way. But, on the other hand, few were more frank in confessing to haste or error, or more generous in making, or meeting, overtures towards reconciliation. It is not too much to say that very few, if any, brethren of genuine worth and manliness were permanently estranged from him, especially if events ever brought them within the sphere of his strong personal magnetism.

But this is a digression. It would be unnecessary, even did not want of space forbid, to dwell at length upon the particulars of this second Toronto pastorate, the last he ever held. Though not naturally fluent, or largely endowed with native oratorical talents, his speaking and preaching were always characterized by power. His style was direct and effective. His words lived in the memory, and often went home to heart or conscience. His mode of thinking generally carried him right to the core of his subject? But all this is too well known to the majority of the readers of this book to require special proof or illustration here.

As to his faithfulness in pastoral work, his visiting book affords good evidence. A course of systematic pastoral visitation was commenced within a week or two of his return to Toronto, and kept up with regularity from year to year. An inspection of the private record of his round of daily duties, for a few weeks, would put to shame the pleas of many a pastor who, with half the demands upon his hours and energies, complains that it is impossible for him to find time to become acquainted with his flock.

One important secret of his power and success was his hearty sympathy with the young. He had great faith in young men. He cultivated their friendship. He interested himself in their highest welfare. He knew their value in Christian work, and, like the apostle, appealed to them because they were strong. The consequence was that in his pastorates, as in his later work at Woodstock, he acquired a place in the esteem and admiration, and a hold upon the affections, of scores of young men through whose lives and labors his influence is making itself felt all over Ontario, and in other lands, to this day.

The following voluntary tribute from one of these young men,—one who was a member of his congregation during his second Toronto pastorate, and afterwards one of his students at Woodstock, and who has since been doing good service as a faithful minister of Christ, may be taken as a sample of the testimony which hundreds would cheerfully bear, and will serve to illustrate the manner and spirit in which he wrought, both in and out the pulpit, during these years. The writer is Rev. J. S. Ross, now of Caspar, California:—

“I was attending the Normal School at Toronto in 1855-6 when Rev. R. A. Fyfe was pastor of the Bond street Baptist church. He was then in the very prime of life, the picture of health, majestic in appearance, a tower of strength physically and intellectually. The house could scarcely hold the large congregations, especially at the evening service. I heard him preach a sermon to young men from I. John, ii., 14. I cannot now recollect the arrangement of his discourse, enumerate the divisions, or recall the sentences, but there has been left on my mind by that sermon an impression of the invincible energies of young men, their power to do and dare, which remains to this day. That sermon might seem prosaic if seen in print, but coming from the warm heart, uttered by the living voice, in

mellowed tones and with the fire-touched accents of its author, that large audience listened spell-bound. I heard Elihu Burritt several years later speak on 'The Power of Young Men;' I listened to the rounded and finished sentences of Dr. Punshon on 'Daniel in Babylon;' but both these masters seemed only to awaken thoughts and retouch truths which came so forcibly years before from the lips of Rev. R. A. Fyfe.

"Mr. Fyfe must have been pressed then with duties varied and absorbing, but at three o'clock Friday afternoons he came to give counsel and religious instruction to students of his own persuasion. Dr. Burns, of Knox church, attended for the Presbyterians, and he and Mr. Fyfe arranged to unite their classes, and came alternately to the Normal School. I was at that time under a cloud, being under deep conviction for my sins. The late Deacon Geo. W. Cameron, of Thurso, gave me a note of introduction to Mr. Fyfe, he having known him in early years when making missionary tours with the sainted McPhail of precious memory. I called on Mr. Fyfe. My welcome was cordial. He questioned me closely, and I expect he found out that I was 'possessed with a dumb spirit.' I was striving hard to conceal my feelings, and fighting my way to the light and liberty others enjoyed. He must have known where I stood, for he illustrated as follows: 'You have seen water flowing. It was of different shades and degrees of clearness. It all depends on the kind of soil through which it runs. That flowing through swamps and marshes of decayed vegetation will be dark and turbid; that through open soil, porous and pebbly, will be clear as crystal. It is water in each condition. So with the grace of God running through these earthen vessels. Christian experience assumes many phases according to our different organizations, mental and physical.' He prayed with me and for me. I was invited back, and went in a few weeks with great expectations and hopes. He was away from home. Another minister was there, a stranger to me. I was almost on the brink of despair, and came for some word of comfort. The manner in which this man introduced the subject of religion was so repulsive to me that my feelings were shocked. I wilted under the ordeal, and left with a sad heart.

"When I called on Mr. F. again more than a year had passed. I had been baptized, and being in the adjoining county, he knew of me and recognized me at once. I told him my plans and in-

tention of studying for the ministry. I had to work my way with a lean purse, and I wanted to know where I could obtain the best advantages, as I was situated. He advised me to go to Madison, N.Y. He encouraged me and gave me a hearty good-speed.

"While I was at Hamilton in 1858, the Society of Inquiry connected with the University invited the Rev. R. A. Fyfe to preach the annual sermon in connection with the Commencement exercises. That is an unusually great occasion at Hamilton. The men of Israel were never more loyal in coming to the "city of their solemnities" than are the Hamilton students in convening at their annual convocations. The chapel on the hill was crowded. It was at night. His text was, if my memory is to be trusted, Eph. i, 10, 11. He had attention throughout. He gave us an excellent sermon. There were a number of us there from Canada attending as students, and we were proud to claim him as one of *our* men. It was then the University gave him his D.D."

It was not in Dr. Fyfe's nature, at any period of his life, to be an idle or indifferent looker-on, while his brethren were engaged in any Christian enterprise. He at once threw himself, with his intense earnestness and indomitable energy into the general work of the denomination. The minutes of the Regular Baptist Missionary Society begin almost immediately to give indications of his activity. In 1856 his name appears as Corresponding Secretary of the Society. In this office he undoubtedly did much efficient service, both in the way of general direction and oversight, and in personally visiting the churches as he had opportunity. In the summer of 1859 he and Rev. T. L. Davidson were appointed by the Missionary Board a Deputation "to visit the scattered churches and mission stations occupied by the missionaries of the society in the counties of Bruce, Grey, and Huron, with a view to succor the feeble interests and promote the Home Mission Work in the North-West,"

and to elicit useful information in respect to the work and prospects in that region. In the prosecution of this task they endured many hardships by reason of rough roads and exhausting labors, but were received with open arms and were no doubt the instruments of much and lasting good. An interesting report of the journey was made by Mr. Fyfe in a series of letters to the *Messenger*.*

Those who attended the missionary and other anniversaries at a later period in his history must have been often struck with the extent and minuteness of his acquaintance with the circumstances and characteristics of the various churches and mission fields, throughout Ontario and Quebec. We can readily understand that it was in his extensive correspondence and travels in the service of the Society in these earlier days, that he laid the foundations of this local knowledge,—a knowledge which was afterwards turned to excellent account in connection with the educational work at Woodstock.

It is proper to note, in this connection, that from first to last Mr. Fyfe was an ardent friend and advocate of mission work, at home and abroad. The largeness of his views and aims in respect to this work is the key to much of his success. He regarded Christianity as, above all, thoroughly aggressive in its nature. Its very soul was its sympathy with lost men everywhere. Its professors were true to themselves and their Master only as they were striving to scatter abroad the blessings they themselves enjoyed. There could be no true religious life, no healthy growth, in the individual or the church whose thoughts and efforts were concentrated all in self. In his opinion "every Christian minister must be in

* In reference to the *Christian Messenger*, see below.

some sense, a missionary." These views happily seem almost like truisms at the present day, but they were not always so regarded by Canadian Baptists.

It would be easy to illustrate this important article in his working creed from many of his sermons and other writings, but one or two quotations must suffice. In a lecture delivered before the students of the Institute on "The True Missionary Spirit," after remarking that the tendency of all things is to pass from a state of change into one of fixity, and that human lives and habits strikingly illustrate this tendency, he goes on to warn his hearers against the danger of having all religious duties and exercises lapse into lifeless formalities. This is a danger which specially besets religious societies and enterprises. The relation of pastor, for instance, which was intended to be an elevated, spiritual, holy relation, often lapses into a mere bargaining, "two-cent," set of regulations. Everything pertaining to our spiritual exercises is in danger of being reduced to a mere *institution*. The church, the missionary society, the prayer meeting, may degenerate into institutions not merely fixed, but lifeless. The very profession of our faith itself may become a form without power—a body without a soul.

How may this great danger be most effectually guarded against? The answer is, by each individual member imbibing and cherishing the *true missionary spirit*. This spirit comes from Christ. It is implanted by the Holy Spirit. It is fed and nourished by drinking into the Spirit of Christ. It knows neither sex nor country. It is confined to no one nation or age.

Two main elements of this missionary spirit are pointed out. The first is profound love to Christ as the con-

straining motive. This must in all cases be the great central force. Not the necessity to make a living, not the desire for fame, not even the mere conviction of truth, can supply its place. *Truth is not God*. Not any deduction of intellect, not even a deep sense of duty, nothing but uncalculating, unselfish love to a living, loving Saviour, can supply the true inspiration. A thousand influences may contribute to the result. None of these may be wrong of itself. But towering above all other considerations, swallowing all up, must be the constraining love of the Master. The second element of the true missionary spirit is sympathy for our fellow-man—a sympathy rooted in and springing from profound conviction of the sinfulness of sin, of his lost condition as a being ruined by sin. This is something different from, and infinitely deeper than, any mere natural sympathy, or any spirit of partyism, or propagandism.

This spirit is unselfish. It stays not to ask, What shall I eat? etc. It demands no particular status in society. It does not even wait to see all the way made plain before it. It will take a man anywhere—to India, Africa, or the destitute places of Canada, which often require more self-denial, more patience, and more piety than the foreign field.

Such is, in bare outline, a sketch of the ideal of the Christian life he held up before himself, and, in later years, before those who were preparing themselves for the Master's work under his training. This ideal he would have carried into every department of Christian service. The writer well remembers the impression made by the closing sentence of one of the first communications received from him, when, writing as a

stranger to a stranger, he conveyed the invitation of the Trustees of the Institute to fill a vacancy on the teaching staff. After sketching clearly but briefly—for brevity was with him both a principle and a habit—the duties and difficulties of the position, he wound up in substance with: “If, in view of all this, you can come to the work in the *true missionary spirit*, come; not otherwise.”

Holding such views and animated by such a spirit, he was prepared to admire the devoted, whole-souled herald of the cross, wherever found. The following eloquent passage from another lecture upon a different theme, shows with what rare liberality and breadth of mind he was able to do justice to the noble qualities even of men holding and propagating doctrines which he deemed corrupt and mischievous. The sublime enthusiasm and self-sacrifice of such men as the founder of the Jesuits touched a chord which vibrated to the depths of his soul. He was illustrating the thought that missionaries in the past have made permanent impressions for good upon the world “only in proportion to the amount of the Word of God which they succeeded in planting in the minds of men.” Amongst other illustrations he uses the following:

“A young enthusiast, wounded at the battle of Pampeluna, and confined in consequence by a long and feverish illness, was being trained in this way to make as deep a mark on the world, and, by his associates, to make as deep a mark upon missions, as ever a man made. This young lieutenant saw visions. He dreamed dreams. From trying to conquer the world with the sword and spear he would become a soldier of the cross, and wield only spiritual weapons. He would conquer the world for Jesus. What a magnificent dream! It might create a soul beneath the ribs of Death! He gathered around him some of the finest spirits of his own age. They bound themselves by vows the most solemn, and were fired by an enthusiasm the

most ardent. For culture, fiery zeal, and dauntless courage and enterprise, the band of missionaries they raised up have never been excelled. There was no country in Europe in which they did not plant the cross. The blazing suns of Africa scorched them. The everlasting snows of Siberia drifted around them. The primæval forests of this continent were intimate with the intrepid sons of Loyola. All the way from the Bay of Chaleur to the thunder-shaken regions of Lake Superior; all along the banks of the Mississippi, that Father of Waters, we can trace their steps. In Mexico, in South America, the almost omnipresent society of Jesus was largely represented. O, had they only labored with as much zeal to plant the *cross* in the hearts of men as they did to plant the crucifix at the roadside and on the hill-top, the story of missions would be differently written to-day!

"To no country on earth was a finer type of men sent by any society than were the first Jesuit missionaries, to China for example. I do not mean to say that their views were correct—far from it—nor that their labors were all favorable to Christianity; but I mean that no men of nobler intellectual endowments, of higher culture, of a more unselfish spirit, and, in many cases, of a more devout (though not always enlightened) piety, have ever gone to heathen lands. It is true the whole spirit of this society soon changed, but the first men who went out deserved a better following. Such men as Francis Xavier are no mean men. His appeal for missionaries is in the following terms: 'I have often thought to run over all the universities of Europe, and especially that of Paris, and cry aloud to those who abound more in learning than in charity: O, how many souls are lost to heaven by your neglect! Many would be moved! They would say, Behold me in readiness, O Lord! How much more happily would these learned men then live! With how much more assurance die! Millions of idolaters might easily be converted if there were more preachers who would sincerely mind the interests of Jesus Christ rather than their own.' This man, on the coast of Malabar and Travancore, baptized 10,000 in one month with his own hands. In Japan the order, by following his plans, soon reached 200,000."

The burning question of the Clergy Reserves, which had been alluded to by the Rev. W. Hewson—in his letter

in 1853 offering Mr. Fyfe the editorship of the projected weekly paper, as one of the public questions requiring vigorous handling—had been finally, though by no means satisfactorily, settled in 1855. The Imperial Government had previously passed an act empowering the Canadian Parliament to deal with the question in accordance with the wishes of the Canadian people, with the sole condition that those clergymen of the Episcopalian and Scotch churches, and the few beneficed ministers of the Catholic and Methodist churches, who were in receipt of State pay, should have their stipends continued during life. To this the great mass of the people who had for more than thirty years been fighting to save the country from being saddled with the incubus of one or more State churches, were generally agreed, it being distinctly understood that the balance of the fund should be immediately secularized and applied to educational or other public uses. A parliament was elected, the majority of whose members were believed to be distinctly pledged to dispose finally of the question on this basis. But to the intense disgust and indignation of the Baptists and other voluntaries, the Coalition Government of 1855 hurried through Parliament a secularization bill with a commutation clause attached. This clause as afterwards construed by the officials charged with carrying out its provisions, did not permit the beneficed ministers to commute save with consent and by means of the churches to which they respectively belonged, thus by a “side wind,” bringing in the essence of the objectionable feature of church endowment by the state. In vain the opponents of such a provision rallied their forces and recommenced the agitation, as soon as their eyes were opened to the true

character of the measure. The act had been passed, and its provisions were carried into effect with such expedition as gave no time for any organized movement for repeal. But notwithstanding the march thus stolen by the friends of state-churchism, it was a blessing to the country to have this root of bitterness finally and for ever cast out. The attitude and energetic action of the Baptist body from first to last, in regard to this question, do them great credit. Even so late as 1853 the Missionary Society, at its second annual meeting in Beamsville, speaking for the denomination, declared "in the most emphatic and decided manner its determination never to rest satisfied until the Clergy Reserves are secularized by the Government," and "its fixed resolution, and that of the churches throughout the entire province of Canada, to resist by every lawful and available means any and every attempt which may be made by the Government, or otherwise, to induce the Baptist denomination in particular, and the other religious denominations in Canada, to accept of any partition of the Clergy Reserves fund for any purpose whatsoever."

The two great politico-religious questions, arising out of the University and Clergy Reserve Endowments, having thus been removed from the arena of public debate, Mr. Fyfe found, on his return to Canada, that he had fallen upon more peaceful times. It is true that the renewed demand made by Dr. Ryerson and other leaders of the Wesleyan body, acting on behalf of Victoria University, and supported by the Conference, for a portion of the income of the University of Toronto Endowment, threatened for a time to re-open the college controversy. The proposal to divide a portion of the

said income amongst the various denominational colleges, pushed with all the power and persistence of the Wesleyans and their redoubtable leader, was opposed with equal energy and persistence by the leading Baptists and other friends of religious voluntarism. Mr. Fyfe being at the time editor of the denominational paper, the *Christian Messenger*, afterwards the *Canadian Baptist*, was in a position to render excellent and effective service. He opposed the proposed partition with the same determination and, largely, as a matter of course, with the same arguments, which had told so well during the former struggle. It is unnecessary to trace here more minutely the history of the attempt which, as we all know, was, happily, ineffectual.

A few words in regard to the paper to which allusion has once or twice been made, may close this chapter. The efforts of the committee whose secretary had written to Mr. Fyfe in 1853, do not seem to have been immediately successful in establishing a Baptist weekly. But in October of the following year, the publication of the *Christian Messenger* was commenced in Brantford. This paper, which did good service in its day, was founded by the liberality of William Winter, Esq., not, we may be sure, as a commercial speculation, but in the interests of the denomination. Rev. T. L. Davidson, and Mr. R. W. Sawtell were joint editors during the first year of its existence, and afterwards, for some years, it was conducted by Rev. J. Winterbotham and others.

After Mr. Fyfe's return to the province he became a frequent and valued contributor. In 1856-7, in particular, he contributed a series of characteristic articles on "The progress of Baptist Principles," amongst

which were enumerated as specially distinctive: Liberty of Conscience, a Converted or Spiritual Church Membership, Personal Faith as a Pre-requisite to the Ordinances of the Church, &c. In 1859 he, "in company with a young friend," as he writes to Mr. McPhail, purchased the *Messenger* and removed its publication to Toronto. He assures Mr. McPhail that "there is perfect good feeling all round, and no partyism in the matter." It need scarcely be added that in his hands the paper was greatly improved. The editorial articles became shorter, crisper and more telling in every respect, and it may well be doubted if *The Canadian Baptist*, as he re-named it a few months afterward, has ever, during its successful career of over a quarter of a century, been more vigorous, or, in proportion to its size, rendered better service to the denomination and to Christianity, than during the brief period of his proprietorship.



CHAPTER XXI.

THE GREAT LIFE-WORK — OTHER EXPERIENCES PREPARATORY — A SERIES OF FAILURES—REV. J. INGLIS' PLAN—MACLAY COLLEGE PROJECTED—A SUCCESSFUL CANVASS—A PRESIDENT APPOINTED —NEW DIFFICULTIES—FATAL DELAYS—DR. MACLAY RESIGNS—MACLAY COLLEGE WOUND UP — MISTAKES OF AGENTS — A TROUBLESOME GHOST — AN ENCOURAGING EXPERIENCE — A SENSIBLE LETTER — TWO CHARACTERISTIC FEATURES — A NEW PROPOSAL — A PRACTICAL SCHEME — PLAN OF THE PROPOSED SCHOOL.

WE COME now to Mr. Fyfe's last and greatest work for the denomination and for his native country. All his other labors, many and important though they were in themselves, acquire a double value when regarded as leading up to this. They were but the various schools in which he was being trained and disciplined for his crowning life-work. Almost from the moment of his entrance into active service, he seems to have been deeply impressed with the necessity for some such institution as that which he was finally instrumental in founding. His dissatisfaction with the unpractical and impracticable character of the Montreal College; his strongly expressed opinion in the Warren letter; the earnestness with which he threw himself into the work of founding Baptist educational institutions in Michigan, —all bear witness to his deep interest in religious education. Believers in Divine foresight and oversight will see no presumption in deeming that to lay the foundation of

Baptist educational institutions in Ontario was his predestined work ; that he came into the church, if not into the world, endowed with the impulses which were to urge him steadily, though by a circuitous route, in the direction of that work ; and that all the hard experiences of student, pastoral, editorial and controversial service were but so many stages in the disciplinary course, in which he gained the self-control, self-confidence, and soldierly hardiness, which enabled him to succeed where so many had failed.

The history of these various failures is in itself the best evidence that the necessity for a Baptist educational institution had been continuously and deeply felt. The idea of founding a college of some kind had never been long absent from the minds of the leading men in the denomination. As early as 1849, even while the Montreal College was still in existence though in the throes of approaching dissolution, the Regular Baptist Union in Canada West had appointed a committee to consider the subject of Ministerial Education and report at its First Annual Convention, in St. Catharines, held in June of that year. The elaborate report presented by the committee, through its chairman, Rev. J. Inglis, formulated a plan which served for a time as a centre around which the thoughts and hopes of the more progressive minds in the denomination could rally. The scheme proposed was briefly as follows:

The projected school, was to be purely theological and was to be in Toronto, which, in view of the change that had been happily effected in the constitution of King's College, was regarded as affording the best facilities in every respect.

Three professorships were to be constituted, viz., one of Christian Ethics and Logic, another of Theology and Biblical Criticism, and the third of Ecclesiastical History, Sacred Geography and Natural History. All the professors were to unite in the direction of the general studies and literary improvement of the students. Should there be difficulty in obtaining the services of three professors, the whole work thus outlined was to be divided between two.

There was to be but one, or at most two, short sessions in the year. A session of six weeks in the fall, and another of the same length in the spring, were suggested.

The scheme contemplated also the establishment of a library as soon as possible, from which students during vacation, and also Baptist ministers, were to be permitted to borrow under certain restrictions.

The students of this institution were to have preference in the appointment of colporteurs by the society. A fund also was to be created for the support of young men laboring as missionaries in destitute localities during their long vacations.

That which no doubt seemed to its projectors the most practical and hopeful feature of the scheme was that the professors to be appointed were expected to give their services free of charge, the only cost to the denomination being the payment of travelling and other unavoidable expenses, and the supplying of their pulpits during their absence.

This project was certainly sufficiently modest in regard both to the character and the cost of the proposed school. But no practical results followed, and, so far as ascertained, no direct attempt was made to give to it "the

name of action." Probably the difficulty in finding in the ranks of the ministry in Canada three men qualified for the work of instruction, and able and willing to give their services gratuitously for six or twelve weeks in the year, may have proved greater than was anticipated, while the smallness of the educational results to be expected from one or two sessions of so short duration would be discouragingly manifest to those who seriously considered the scheme. The matter seems to have been postponed from time to time, until a new impulse was given to denominational enterprise by the formation of the Regular Baptist Missionary Society of Canada. At the first annual meeting of this society, held in Toronto in October, 1852, a Committee on Education presented the following report, which was adopted:—

"Your committee, being deeply convinced of the necessity and practicability of an institution for the education of young men for the work of the ministry, and, at the same time, knowing the facilities (after an arduous struggle) afforded in the Toronto University, for the attainment of a thorough literary education, to persons of all denominations, do strongly recommend our denomination to aid young men in enjoying its advantages. But as this merely embraces a literary education, they further recommend that steps be immediately taken to procure an endowment for a theological institution; and they suggest that the sum of ten thousand pounds be raised for that purpose (to provide for the professors, literary, and other incidental expenses), provided that no subscription be paid until at least £5,000 be subscribed.

"Your committee, under the circumstances, are happy to report that, to aid them in this most desirable undertaking, Dr. Maclay's services might be secured. Indeed, they are given to understand that he has all but offered his services for the purpose. Your committee, therefore, recommend the convention forthwith to invite him to engage in this important work.

“Your committee also recommend that a committee be appointed to carry out the object of this report, and take any other steps which they may deem necessary or desirable to make temporary provision for the instruction of young men.”

In pursuance of this recommendation a committee was appointed to open negotiations with Dr. Maclay, or otherwise provide for securing, if possible, an endowment for a Baptist theological school in the Province. This committee held a meeting at Hamilton in November, 1852, at which an agreement was made with Dr. Maclay to undertake the work. This venerable brother, who was a famous collector and an enthusiastic friend of ministerial education, not only at once consented to undertake the work, but generously offered to give his services gratuitously and to commence the list with a subscription of \$100 on his own account. The object, as stated by the committee, was the establishment of a theological school only, they being unanimously of opinion “that it is no part of their duty as Baptists to provide a school for classical or professional students.” It was provided, though somewhat ambiguously, that the subscriptions should hold good on condition that no less than five thousand pounds be subscribed. Another peculiar feature of the scheme, which afterwards gave rise to some trouble, was a provision for cumulative voting, a subscription of \$100 entitling the subscriber to one vote; \$200, to two; \$400, to three; \$700, to four; and \$1,000, to five votes; with an additional vote for every \$500, so long as the number of votes held by any one subscriber did not exceed ten, which was fixed as the largest number of votes to be cast by any one individual. Rev. James Inglis, Rev. Dr. Pyper, and A. T. McCord, Esq., were

appointed a sub-committee to complete arrangements and assist Dr. Maclay in carrying out the financial part of the scheme.

The canvass was pushed with vigor and apparent success. A meeting of subscribers to the Endowment Fund was held in Toronto in February, 1853, at which "The Regular Baptist Theological Education Society of Canada" was organized and a constitution adopted. Dr. Maclay had "succeeded in raising a sufficiently large amount on subscription to *more* than endow one chair,' and good hope was entertained that the churches still unvisited would swell the sum to a figure which would suffice for the endowment of a second. The committee appointed to examine Dr. Maclay's subscription book reported contributions to the amount of £5922 9s. 8d.

The next step was to appoint a President and set the college in operation. Dr. Maclay himself was in the first instance elected, no doubt unanimously. He accepted the appointment, but was for some reason unable to give himself to the work, and being called on by the Executive Committee in January, 1854, to prepare to enter upon his duties in April of that year, the result was his resignation. Then the real difficulties of the managers commenced. The constitution, which was probably framed, as Dr. Fyfe suggested in his "Sketch of Baptist Ministerial Education in Canada," "to avoid the evils of the then divided state of the denomination," proved really unworkable. Amongst other awkwardnesses, the choice of professors was vested, not in the Executive Board, but in a special committee appointed for the purpose. Suffice it to say that this committee, in consequence partly of difference of opinion either amongst themselves, or be-

tween themselves and influential subscribers, failed to confirm an appointment. Delay after delay occurred, until the time limit within which the bonds of subscribers were valid had passed, and some of these being withdrawn, the minimum endowment of £5000 was no longer available. The sequel is contained in the following preamble and resolution which were adopted at the Third Annual Meeting of the Society, in Brantford, January 16th, 1856:—

“Whereas the Regular Baptist Theological Education Society of Canada omitted to secure a charter of incorporation empowering it to hold property; and whereas several of the subscribers to the endowment, through misunderstanding in the management of the proposed college, felt themselves released from their obligations to pay their subscriptions, and thus the amount requisite to authorize the appointment of a professor was not forthcoming in time; therefore,

“*Resolved* that we authorize the Treasurer honorably to return the bonds to all those subscribers who have paid, or are disposed to pay their share, or *pro rata*, of the expenses, and also to offer to return to those who have paid their subscriptions to the funds, the sums so paid.”

It may not be amiss to observe that there are hints and indications that the effort, which thus ended so disappointingly, was not free from the besetting vice of almost all movements of the kind, viz. the making of promises, or admission of conditions, by the agent, or agents, in their laudable desire to swell the subscription lists, which promises and conditions either cannot be made good, or operate to deceive and disappoint the supporters of the movement in regard to the real degree of success achieved. All experience shows that such tendencies cannot be too carefully guarded against by the managers of special enterprises of this kind.

Though the endowment thus fell to the ground the Education Society was not dissolved. The members present proceeded to revise the constitution and to elect officers for the ensuing year, Mr. Fyfe, who appears hitherto to have had little connection with the Society, being now made president. Nothing further of importance seems to have been done through the medium of this organization, a new movement having been commenced, on new lines, before the close of the year then current.

This sketch of the MacLay College attempt is here given for two reasons. It is necessary, in the first place, in order to show the exact position in which the denomination stood, in reference to educational matters, at the time the Woodstock College was projected, and it serves, in the second place, to indicate the peculiar difficulties with which the projector of any fresh enterprise would have to contend. The outlook must have been in many respects, singularly dark. The Montreal College had, after bravely struggling for years, succumbed for want of support and sympathy. The economical project elaborated by Mr. Inglis and his co-adjutors, had failed to secure even a foothold from which any advance could be made. And now the more ambitious attempt of Dr. Maclay, for a time so well supported by the leading men of the denomination, existed only on paper. Dr. Fyfe used sometimes to say in later years, when recalling the infancy of the Institute, that the hardest part of his work had been to "lay the ghost of Maclay College." Still even that experience had its useful and hopeful side. In the sketch of Baptist educational efforts before quoted he refers to it in the following terms:—

"The first meeting which I attended in behalf of education;

after I returned from the States to Canada in 1885, was one called to raise means, if possible, with which to pay off the debts incurred in connection with Maclay College, whose president was then a member of my church. Money was raised, his salary was paid,—at least for a portion of his time,—and he left the country.* This was the closing up of Maclay College! A large number of our best men had freely and promptly pledged their means for its support, and the hopes of all were high. Its failure therefore was undoubtedly a heavy blow and sore discouragement. Many of the brethren in the country, (some of whom seemed to fancy that the organization and management of a college ought to be a very easy and simple affair) laid the chief blame upon Toronto, and have scarcely yet forgiven her. In spite of the great depression occasioned by the failure of the Maclay movement, one clear benefit remained. Their ability to raise so much in a short time towards an endowment clearly showed to the denomination what they could do when they pleased. This lesson was a clear gain any way. But under the effect of the loss of confidence and disgust produced by the failure, how can the denomination be again aroused to do what it is well able to do? Who can inspire them with the needed confidence?"

In the *Christian Messenger* of November 8, 1885, appears a letter criticising the amended constitution of the Education Society. The letter is subscribed "One of Your Readers," but from internal evidence there need be little hesitation in ascribing it to the new president himself. The letter is so sensible, so straight-forward, and contains so much that was characteristic of Dr. Fyfe as a practical leader and worker that no apology is needed for a copious extract:—

* The reference is probably to Dr. Lillie who had been appointed to a professorship, or the presidency, and had at considerable expense removed with his family to Toronto, for the purpose of entering upon his work. The legality of his appointment seems to have been disputed, and as, for reasons before given, there was no prospect of the college being opened for some time, a special meeting of the Society was called at Woodstock, and a committee appointed to confer with Dr. Lillie, and settle his claim on the Society. The sum of \$600 was paid him, though as Dr. Fyfe says, "there never was a student in Maclay College."

“We wish to have a wise and practical constitution for our Education Society. Then let us make the aim of that Society as simple and direct as possible. Let it be an Education Society merely,—let its aim be to educate pious young men for the Baptist Ministry. Let the constitution say this as clearly and briefly as possible. Make the terms of membership in this Society as popular as may be consistent, then proceed to get a charter of incorporation, with power to hold a given amount of property, and *power to transfer a part of it to another corporation if thought best*. This latter clause, or something equivalent, should be in the charter for reasons which I shall mention presently.

“We have now, according to the supposition, an incorporated Education Society. The next inquiry is, how shall we realize our plans? We need funds to help indigent and deserving young men, and we need a school to teach them in. Then we set about raising funds; one fund for purely educational purposes, and another for endowment. The question now arises, how shall we manage these funds when raised? I should suggest this course. Get a number of men, *competent to manage a literary institution*—say ten, or twelve,—*incorporated as the College Board*, and transfer to them the Endowment Funds, and the management of the college. In the articles of transfer state the terms, conditions and purposes, on which and for which they are entrusted with the management of the institution. If they should violate these terms, the property would revert to the Education Society. It is at this point, and in this way, that we can guard our property. It is in a legal document which is permanent, and not in a constitution which may be changed every year, that we should lay down our positions. By this plan the Education Society would have a simple aim. All could understand it, and the College Board would be free to make its own constitution and by-laws, so long as it did not infringe upon the conditions on which it received the management of the school.

“An Education Society cannot conduct a literary institution. It is not organized for such a purpose. It is not composed of materials *competent for such a work*. The simpler all our organizations are the better. We can then all understand them and see their operations more clearly.

“There must also be confidence in each other. If we, as

Baptists, cannot trust a *great deal* in each other's honesty of purpose and straight-forwardness, in carrying out the aim agreed upon, we had better have no organizations at all. Here then is my opinion.—Let us have a brief and simple constitution for our Education Society. Under this let us obtain a charter, and when we are about to organize a college, let us create a *legal body* to take care of it for us on certain conditions. If we organize one, or more, institutions of learning, let us pursue the same plan, while we keep on with our appropriate work, as a *benevolent, charitable organization*. In this way there will be no confusion, no misunderstanding.

“Permit me now to state one or two objections to the constitution as ‘amended.’ It lacks simplicity and directness of aim. . . . its elaborateness indicates want of confidence in *brethren* generally. It is not sufficiently simple to produce a strong moral impression, and yet not sufficiently accurate to guard against any who may be ‘twisted.’ . . .

“My last objection to the ‘amended constitution’ is this; it vitiates all the bonds, if indeed they are not already vitiated. A constitution which partakes of the nature of a subscription paper, (*as the constitution adopted in 1853 unquestionably does*) cannot be altered, except by consent of the whole. If I subscribe £100 under a certain heading, then, whenever the *sense* of that heading is altered, my subscription is vitiated. If every stockholder signs the ‘amended constitution,’ then each may be morally held, but none can be held except such as chose to adopt the ‘amended constitution.’ And to visit each stockholder and present the ‘amended constitution’ to him, would be tantamount to raising a new endowment.”

Two points in the foregoing—besides the good reasons it suggests why we hear nothing further of the Education Society and its endowment—are worthy of note as eminently characteristic of views which Dr. Fyfe often reiterated and which amounted with him to regulating principles. These were his love of simplicity of method and his reliance on mutual confidence and good feeling amongst brethren. The one he regarded as the best safeguard against waste of power, the other as the best

security for harmony. He had little faith in the usefulness of complicated machinery in Christian work. He distrusted the efficacy of elaborate constitutions or intricate rules. If Christian men could not work together for the promotion of a common object without having their respective spheres defined, and their rights guarded, at every point of contact, by rigid mathematical lines, they were not likely to do so with the help of the nicest regulations human ingenuity could devise. His impatience of anything like hampering restrictions or soulless mechanism sometimes almost created a source of difference between him and his associates in educational work, some of whom were by nature or education more disposed to wish everything reduced to the nicety of a perfected system. When we can rise to the height of renouncing faith in the old copy-book maxim, "Order is Heaven's first law," so far as that maxim applies to living agents endowed with intellect, heart, and conscience, and when we can give its due weight to the exercise of a large mutual trust as a great educative moral force, it is probable that most of us will agree that, within certain broad limits, Dr. Fyfe's was the "more excellent way."

In the *Messenger* of December 13, 1855, under the head of "A Proposal," and over the signature of "F," appears a letter which may well be regarded as the seed in which the germ of the Woodstock College of to-day was enfolded. The writer proposes "the starting, at some central and accessible point in the West, a good academy for the young men and the young women belonging to our denomination." He believes that "there are very many Baptists who have sons and daughters to

whom they wish to give a different and a better education than any they can obtain in their own neighborhood," but who do not know where to send them. He thinks it "a little mortifying that the Baptists have not an Educational Institution of any grade in the Province," and regards them as "abundantly able," to do anything needed in that line provided they will but "cultivate a little more largeness of soul, a little more forbearance, one with another." The school he proposes is not to be theological, but it "would obviously be a very good preparatory school for a college; while it would furnish to all a means of social and intellectual culture," of which they are greatly in want. He proceeds to meet anticipated objections by showing that the sum needed for endowment would be but small as the place where the academy was located could be relied on to do much in the way of furnishing land and buildings, while those who wished to patronize it would contribute enough to furnish the building, and be the guarantee fund for the teachers." As an illustrative case he gives some striking details of what had recently been done in two or three instances by villages in Wisconsin. The letter concludes with characteristic directness:—"Can we not unitedly and heartily go about getting up such an academy on simple, straightforward, business principles?"

This letter, it will be observed, strikes a new key-note. It does not propose to commence at the wrong end by establishing a purely theological college without providing any steps by which the illiterate young farmer or mechanic, who felt it his duty to preach the Gospel, could climb up to its entrance. The writer evidently does not pin his faith to the ill-considered and illogical dogma

that a Christian people, as such, can have nothing to do with providing facilities for the secular or literary culture of their sons and daughters, and he evidently believes that education under religious influences is the best training for other spheres of Christian activity, as well as for the pulpit.

The good seed thus dropped fell into good soil and brought forth fruit in due season. People were led to think about the matter and to talk about it, at first, we may be sure, with hesitating approval. A plan so eminently simple and practical was sure to commend itself. After the lapse of a year it reappears in its next stage of growth. Here we have Dr. Fyfe's own account of the matter:—

“When we began agitating once more about ministerial education in 1856, I found but two or three men who had any confidence that the Canadian Baptists could be again induced to lay hold of this work. I had no confidence—and never had—in being able to raise and conduct in Canada a really satisfactory theological school by itself. The Grammar schools in Canada, twenty-two years ago, were of little value, and fully five-sevenths of all who should attend them would have to leave home to do so. I was in favor of a literary department in our theological school, where we could exercise some oversight over the pupils. This department if thrown open for pupils not having the ministry in view would interest a larger number of the Baptists, and help us to enlist their co-operation. This idea of the school commended itself to the brethren, and was finally adopted, as I shall more fully state in my next.

“In the autumn of 1856 two or three ministers, with myself, held a meeting in my study, to consider “the situation” in regard to ministerial education. After long consideration, a plan for a new movement, (to be submitted to a public meeting which was proposed to be called) was drawn up. The main features of the plan were as follows:

“1. We will aim at organizing a School with two departments, a Literary and a Theological. We need a literary

department, because as yet the Grammar schools are generally very inferior; and chiefly because, were they all first-rate, over five-sevenths of all our young men would have to leave home to attend them. And then no provision has been made to furnish for them suitable boarding places, and proper oversight; and having to attend fifty different schools, no two of them would have the same kind or degree of preparation for the study of theology. Whereas if our students should attend a preparatory school of our own, they would have not only the same curriculum, but the same *incidental* training and discipline.

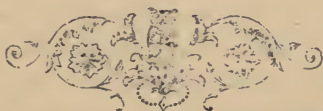
"No person who has not had experience as a teacher can tell how much, how very much, this incidental training and discipline amounts to. It gives the students a thorough acquaintance with each other; a unity and compactness which must tell largely upon their life work. At the drawing up of our plan for a new departure, it was deemed essential therefore that we should have a preparatory department for our Theological School; and I may add now, after nearly twenty years' experience,*—notwithstanding the very great improvements in our Grammar Schools and Collegiate Institutes,—the necessity for a preparatory department seems more clear and imperative than ever.

"2. It was decided to admit ladies also into the preparatory department. We had no place in which to educate our young women. Many of them were going to American schools. And the co-education of the sexes was receiving more and more consideration, and increasing numbers were favoring the practice. Indeed, very great and rapid advances, both in England and the United States, have been made during the last ten years in favor of the admission of the ladies to the same institutions of learning as the men. We certainly could not then have raised two schools, one for the gentlemen and another for the ladies, so we put them together: and for the overwhelming majority of our people in Canada we find we have been doing the very kind of work which they required to have done.

"3. As to the location of the School, it was resolved that it should not be placed west of London, nor east of St. Catharines; that its location should be on some great thoroughfare and thus be accessible: that the place should be healthy; and

* This was written in 1878.

should have a good Baptist Church, out of which an executive committee could be chosen. These conditions being premised, then the place *which would furnish a site, and the largest amount of money toward the building*, should have the School located in it. In drawing up this scheme, we felt that it would be an object, especially for a small town, to have such a School located in it. Since the founding of the School, there have been spent in Woodstock, by the School and its pupils, not far from \$400,000. The whole expenditure is now fully \$30,000 per annum. We therefore justly expected that there would be some competition between the various localities, to secure the location of the Institute."



CHAPTER XXII.

THE WORK BEGUN—A NEW DESIGN—MINISTERIAL RATHER THAN THEOLOGICAL EDUCATION—A PREPARATORY SCHOOL NEEDED—ALSO A CHRISTIAN SCHOOL FOR YOUNG MEN AND WOMEN—THE SECULAR WORK OF THE INSTITUTE—A GAIN IN ECONOMY—DR. WAYLAND'S VIEWS—PUBLIC MEETING IN BRANTFORD—THE SCHEME ENDORSED—A LOCATING COMMITTEE—WOODSTOCK CHOSEN—REGULAR MEETING OF SUBSCRIBERS—AN IMPORTANT CRISIS—A CONSTITUTION ADOPTED—THE FIRST BOARD OF TRUSTEES—THE CORNER-STONE LAID—PLAN OF THE BUILDING—THE BUILDING COMMITTEE—A HARD STRUGGLE—IN LABORS ABUNDANT—SOME NOBLE CAUTIONS.

THE WORK was now fairly begun. A definite, practical scheme for a Canadian Baptist College had been at last devised and adopted, and—a thing even more indispensable to success—a man of power and persistence, in the prime of life, and full of the enthusiasm kindled by a lofty purpose, stood behind the scheme, ready, if need be, to devote all his energies to pushing it forward. It seems pretty clear that Mr. Fyfe had not at first, or until it was forced upon him by the unanimous suffrages of his brethren, any thought of becoming himself the head of the institution. His purchase of the *Messenger*, amongst other indications, points in the opposite direction. His correspondence with Dr. Wayland also shows that the latter had been requested to recommend, if he could, a suitable man for the position.

It will be noted that the Institute, as planned by him and afterwards constituted and worked, differed radically in its essential features from the colleges previously projected or attempted. The bases of Montreal and Maclay Colleges were purely theological. According to the views of the promoters of those institutions, it was the duty of the Baptists of Canada to provide for the training of its future ministers in theology and kindred subjects, but no part of its duty to engage in the work of secular education. That was the business of the State, and was provided for in the Public Schools. There are still some in the denomination who hold this opinion, and have no sympathy with any project for perpetuating and enlarging the work of collegiate education proper, in which the Institute has been so long and successfully engaged.

Mr. Fyfe's views were quite different, and, as the sequel proved, were at least more practical and practicable. It is probable that he, too, had in mind, as the main end to be reached, ministerial education. But, if so, it was, as the late Mrs. Fyfe pointed out in a letter to the *Baptist*, *ministerial* as distinct from *theological* education. From his intimate knowledge of the circumstances and needs of the great majority of the young men who entered the Baptist ministry, he saw that no mere veneering of doctrinal instruction could fit them for the high calling to which they aspired. As a rule they were the sons of farmers and others living in the country, and out of the reach of even an efficient Grammar School. Endowed though they often were with sturdy intellects and sterling moral and Christian principles, they had received no thorough or systematic

mental training, and, in many cases, scarcely a good common school education. For such, a theological college, however well equipped, would be of little value. What they needed first and most it would be quite unable to supply, without departing from its proper sphere. The result, if such an institution were established, would be that a few, whose means were sufficient to enable them first to attend some college, might eventually enjoy its advantages, while the majority would either become discouraged and enter into other pursuits, or go forth to the sacred work with the very insufficient preparation which a purely theological institution could impart to minds uninformed and undisciplined.

But, as will be seen from his own words already quoted as well as from the whole history of the foundation and development of the Institute under his direction, Mr. Fyfe's views went much farther than this. He held decided opinions as to the value of a thorough education under positively Christian influences for young men and women of all classes. He saw that, under the circumstances of the country at the time the Institute was formed, not one in fifty of the residents in the rural districts could obtain even a High School training without leaving home for the purpose; and that, in a majority of cases, to send boys or girls to the towns and cities for the purpose of attending purely secular institutions was to expose them to temptations and dangers from which every thoughtful parent must shrink. Holding these views, he might well conceive that to found an institution to which parents might send their children for purposes of higher education, for one, two, three, or more years, with full confidence that they would not only

receive careful and thorough mental training, but would also be brought under healthful moral and religious influences, would be to confer a boon upon the denomination and perform a work acceptable to the Master.

It would be manifestly out of place to enter at length here into a discussion of the vexed question of denominational *versus* purely secular education. One question in regard to a matter of fact suggests itself. We are accustomed, in calling to mind the benefits that have resulted to the denomination and the country from the work of the Canadian Literary Institute, to fix our attention mainly or exclusively upon what has been done and is being done by the ministers educated there. What about the influences that have been and are being exerted in churches and communities by the hundreds of Christian men and women who have gone forth from it to various secular pursuits, many of whom were either converted, or received their deepest and most permanent moral and religious impressions, within its walls? Are not these doing a work for the Master second only, if second at all, to that of the ministers? Let those who have means of judging ponder the question, ascertain what these men and women are doing in the churches, and then ask themselves whether it would be well or ill if the number of those subjected to such training for longer or shorter periods could be multiplied tenfold.

But another and most important element in the calculation must not be lost sight of. In enlarging the scope of the college so as to provide facilities for secular training the pecuniary difficulties of the undertaking were lessened, not increased. This is a point upon which much misconception prevailed, notwithstanding

Dr. Fyfe's repeated explanations. The question was often asked by the faint-hearted or disaffected: "Why should I tax myself to help educate the children of my neighbors, especially those of other denominations? I see the necessity for a theological school and am willing to aid in sustaining it, but I do not wish to be taxed twice for purposes of secular education."

Dr. Fyfe's ready and effective answer was, in substance: "You quite misconceive the true state of the case. The necessities of the churches compel us to provide this preparatory training for our young ministers. It costs little if any more to educate one hundred students than twenty, when all are pursuing the same studies. If therefore, twenty of our students are preparing for the ministry, and eighty for secular pursuits, it is clear that the fees paid by the latter help to pay for the instruction required by the former, which would have to be provided in any case. Hence, each secular student, instead of being educated at an expense to the denomination, is actually helping it to educate its ministry."

While maturing his educational scheme in 1856, Mr. Fyfe wrote to his old friend and preceptor, Dr. Wayland, giving an account of his project in its inception. His letter drew forth from this eminent man and most able educator the following hearty commendation:—

"It gives me great pleasure to receive at last one letter containing common sense views of Baptist Education for the Ministry; views which appreciate our state as it really is, and not as it is not, and which look to improving us as we are at the present moment. We must begin from where we are, meet our present wants, and then, as things advance, extend and advance with them. Your views seem to me in an eminent degree practical and practicable. I think that they must succeed.

You need a good academy, good as an academy, and also adapted to the wants of young men preparing for the ministry. This done, the way will be prepared for something further if this be the will of the Master."

A public meeting of those interested in Baptist Educational work was held at Brantford, and the scheme substantially as outlined in the document quoted in the preceding chapter, was submitted for consideration. After full and careful discussion the plan proposed was adopted in substance, and it was resolved to make immediate and vigorous efforts to put it into operation. Rev. H. Lloyd, M.A., was appointed to co-operate with Mr. Fyfe in bringing the project fully before the public. These two brethren were also authorized to act as a committee to call for propositions from the various eligible towns which might compete for the Academy, with a view to eliciting the most favorable offer and to decide upon the location of the school, in accordance with certain conditions laid down by the meeting.

This question of location is always a most difficult and delicate one in the case of any public institution, and particularly in the case of one which is to depend upon voluntary contributions for its establishment and support. It is always easier to be wise after the event, and yet it is difficult even at this day to see how the promoters of the movement could have acted more wisely in the matter. There were, no doubt, reasons, which seemed at the time good and sufficient, for the preliminary determination of the eastern and western limits. Whether the adoption of such limits, to the exclusion of the chief city of the province, was determined solely in view of the centre of Baptist population, as at that time existing, or

whether other considerations, such as the local jealousy of which Mr. Fyfe had had so unpleasant evidence years before, had their weight, the writer has no means of determining. There were always amongst the influential brethren in Toronto those who naturally thought the city the proper place for such an institution. While there is much to be said in favor of that view, it is clear that there must have been strong arguments on the other side, as Mr. Fyfe, himself a resident of Toronto, and bound to it by strong ties both of feeling and of interest, would naturally be prepossessed in its favor. As it was, there seems to have been always an expectation, if not a tacit understanding, that the Theological Department would be removed to Toronto as soon as the independent existence of the Literary school could be secured.

Following is Mr. Fyfe's own account of the action of the locating committee, who had previously announced that on a given day they would meet at Paris, to examine the tenders and give their decision :—

“Unfortunately, the Brantford meeting had not instructed their Locating Committee as to the form of the money pledges or bonds which they should exact from the place in which they decided to place the school. The committee had therefore to be guided simply by their own judgment. Three places desired to have the Institute with them, viz., Fonthill, Brantford, and Woodstock. When the documents sent by these places to the committee were opened at Paris, it was found that Fonthill promised, in the form of a legal guarantee, \$18,000 ; Brantford offered about \$6,000 in the form of a list of *bona fide* subscribers, and Woodstock \$16,000, in the form of a guarantee from responsible parties. Fonthill was rejected for several reasons, chiefly because it was so difficult of access. The choice then lay between Brantford and Woodstock. The committee, considering a legal bond or guarantee more easily managed and better than a list of subscribers, even where the amounts were

equal, gave the preference to Woodstock, which guaranteed that \$16,000 should be raised, and that more than half of that sum should be raised in Oxford county. This decided the question of location; and we were taught afterward that God's hand directed this decision. If ever a committee pleaded for guidance, Mr. Lloyd and I did, and I think we were answered. Soon after the decision Mr. Zimmerman was killed in the Desjardins Canal accident, and after his death his estate was unexpectedly found to be embarrassed. Had we chosen Font-hill, therefore, we should have lost at least \$10,000 of the \$18,000 promised. About the same time the church edifice of the Brantford Baptist Church was consumed by fire, and nearly all the subscriptions on the list which they offered us would have been necessarily withdrawn in order to rebuild a chapel which they *must* have. The Institute buildings, therefore, would have had to be postponed for years, if not altogether."

What may be regarded as the first important regular meeting of subscribers to the "Canadian Literary Institute" fund was held at Woodstock on the 18th of March, 1857. A preliminary meeting had been held at which committees had been appointed to draft a constitution, prepare a general plan for building, etc., to report at this general meeting, which seems to have been looked forward to as about to mark, as it certainly did, a most important era in the history of the Baptists of Canada. The venerable Rev. J. Winterbotham, editor of the *Christian Messenger*, doubtless reflected a very general feeling when he wrote editorially as follows a few weeks before:

"During the period of forty-five years of public life, we have never felt any measure or project take a deeper hold of the mind than this. . . . So strongly are we assured that a crisis of the most eventful kind is now at hand, as respects the interests and progress of our denomination, that words are inadequate to express the ardency of our wishes that there may be no holding back,

no negligence, no indifference, on the part of those who are the pillars of our churches, to whom God has given wisdom and wealth, which, if rightly used at this time, may, for ages to come, be the means of securing to the Regular Baptists, and others who may embrace the privilege, blessings more valuable than mines of gold."

The Woodstock meeting was harmonious and enthusiastic. The report of the Building Committee was received and approved, and, on Mr. Fyfe's motion, the trustees about to be appointed were authorized "to carry out the plan presented so far as this can be done within the limits of four thousand pounds, it being the clearly understood view of the subscribers that they do not sanction a greater outlay at present on buildings."

The report of the committee appointed to draft a constitution was received, and, after due discussion, a constitution was agreed upon and adopted. In addition to the usual prescriptions in regard to the officers to be appointed and their respective duties, the modes of appointment, etc., the most important provisions of the constitution were: that the Canadian Literary Institute should be located in the town of Woodstock; that it should be under the supervision and general management of a board of fifteen trustees, of whom not less than ten should be members of regular Baptist churches; that these trustees should be divided into three classes, one of which should retire each year, their places being filled by the subscribers at their annual meeting; and that the Board of Trustees should be authorized to appoint an Executive Committee of six of their own number, who should, in conjunction with the President, superintend the affairs of the Institute, under the direction of the Board, in the interim of their regular meetings.

The subscribers elected as the first Board of Trustees were:—A. Burtch, E. Topping, J. Hatch, A. Carroll, J. Kintrea, J. Charles, W. Winter, T. L. Davidson, R. A. Fyfe, H. J. Barber, W. Wilkinson, O. Maybee, R. Kilborn, R. Baker, E. V. Bodwell. W. Winter, Esq., of Brantford, was elected chairman of this Board; John Hatch, Esq., of Woodstock, vice-chairman; James Kintrea, Esq., of Woodstock, treasurer; and E. V. Bodwell, Esq., of Mount Elgin, secretary. Messrs. A. Carroll, H. J. Burtch, Frank Wardle, and Rev. J. Cooper were appointed a Building Committee, with instructions to proceed as rapidly as possible with the erection of the building, subject to the limitation above named in regard to expenditure.

On the 23rd of June the corner stone of the Institute was laid with appropriate ceremonies in the presence of a large assembly of interested spectators. The honor of laying the stone was assigned to Archibald Burtch Esq., of Woodstock, who was from the inception of the institution to the end of his life one of its most liberal and self-sacrificing supporters. Addresses were delivered on the occasion by W. Winter Esq. chairman of the Board of Trustees, Mr. Fyfe, Rev. T. L. Davidson, Rev. Dr. Ryerson, Chief Superintendent of Education, George Alexander Esq., and Rev. W. Wilkinson. Thus the enterprise was inaugurated, and the Baptists of Canada West committed to this important educational work. The building thus commenced was designed to be plain, comfortable and substantial. The central part of the structure was 38x72 feet, four stories above basement, and had two wings, each 38x38 feet, three stories above basement, thus giving a frontage of 114 feet. The building was designed to furnish, in addition to all the rooms

necessary for purposes of instruction, accommodation for 136 boarders.

The work of the building committee proved indeed a toilsome and anxious one, and it was about three years before they were able to get the edifice so far advanced towards completion as to render it possible to commence the school. To quote again from the Historical Sketch :

“Deciding where to build the Institute did not end our difficulties by any means ; it rather increased them. We obtained our guarantee of \$16,000 just as the flush times of 1855-56 began to ebb ; and the latter part of 1857 and 1858-9 were very hard indeed. The main Institute building, whose foundations were laid in the early part of 1858, was not completed for more than two years—indeed it was never quite completed.

“The Executive Committee at Woodstock struggled and toiled on through those dark years. To show how some of this Executive Committee felt during those days, when the Institute had no money and scarcely any friends, the late Deacon Archibald Burtch, who was for some time Treasurer, *mortgaged his own dwelling-house in order to carry on the work*. I question whether any other man in the denomination would at that time, when so few had faith in the enterprise, have done so much. This is something to be held in remembrance.”

Dr. Fyfe had, as he tells us in his “ Historical Sketch,” little to do with the scheme during these years. He was sufficiently occupied with his work in Toronto. He says “ I then had little expectation and no wish to be made principal of the school.”

But the duties of the Toronto pastorate, through arduous and responsible, by no means exhausted his energies during this period: As we have already seen he had for a time the chief care and labor involved in the management and editorship of the weekly denominational paper. It was he who originated and prepared in 1857

the first number of the *Canadian Baptist Register*, and for several years he continued to compile and publish it, not only without remuneration, but for a time at his own risk, though the actual loss incurred was afterwards very properly borne by the Convention. The Home Mission Convention was indebted very largely to his practical wisdom, foresight and energy, for its efficiency and the good work it was enabled to accomplish. He was a regular attendant at its meetings, and when not actually filling one of its most important offices as Secretary, was constantly engaged as a member of the Board, or as a local agent visiting neighboring churches in its behalf. Thus during these years in which the educational enterprise was in process of incubation, he was constantly "in labors more abundant." In 1857 he read before the Convention, by appointment, a valuable paper on "Encouragements and Cautions," and in 1859 on "Baptists in Canada—their Introduction, Progress and Present condition." The following noble passages from the former are worthy to be engraven on Christian hearts and to be handed down from generation to generation in Baptist families and churches:—

"We must each guard against being swayed by sectional or local interests. Nearly all our trials as a Christian people may be traced to the predominance of local interests, or of personal likes and dislikes; our Missionary Society has been to a great extent crippled by these, and our institutions of learning have been broken down by them. Brethren have held back from confessedly great enterprises, because they were planned or pushed by men they did not like, or because some particular place was likely to be benefitted by the enterprise. Is this worthy of Christian men? Is this true nobility of soul? What though we, as individuals, should be injured if the general good will be promoted thereby? Could we not bear this for the sake

of the cause? We are happy in the belief that this narrow species of selfishness is passing away, and giving place to more largeness of mind and generosity of heart. We must learn yet more perfectly to rise above self and local feeling when the *denomination* is to be benefitted. We are brethren. We are one family. We have one interest. When the most remote member of the family is cheered and comforted we should all feel a thrill of joy. Our paper, for example, is designed to be a denominational one—not a Brantford paper. And if it would redeem its pledge, it must overlook location. It must forget that it is published at Brantford, and set aside what may please any particular neighborhood, so that it may suit the tastes and promote the good of the whole body. So of our missionary convention. It belongs not to east, or west, or middle, but to the *whole* Baptist body, and must aim at promoting the interests of the whole Province, as far as the means are furnished it for so doing. The like remark might be made in regard to our Institute. It belongs to the Province. There is not a corner in the land to which its blessings may not reach. It is not the Woodstock Institute, but the Canadian. This mode of looking at things enlarges the mind and quickens the sympathies of the professed followers of Christ.

“We need to cultivate, with special care, good will and brotherly love among the members and ministers of the denomination. We need that charity which suffereth long and is kind, that vaunteth not itself, is not puffed up and *thinketh* no evil. No sins are more common than tale-bearing and slander. Men and women profess to be the followers of Christ—to love each other with a pure heart, fervently—yet eagerly retail each other’s failings and faults. Grave deacons and reverend ministers often engage in this devil’s service, deceiving themselves. Do men take pleasure in retailing the faults of their wives or daughters? Do women blazon the infirmities of their husbands? Certainly not. The reason is, they love and feel so united to each other that they would feel personally humiliated in the humiliation of wife or husband, son or daughter. And if our union as Christians were what we profess it is, we would feel in the same way in respect to a brother or sister’s faults or failings. Christian men and women lie when they profess to belong to Christ and love each other with a deathless affection, and yet

strive to depreciate each other's character or lessen each other's influence. That disposition which wishes to rise by the depreciation of others needs to be converted. It is the devil's disposition, which God abhors. The Christian temper rejoices not in iniquity, but rejoices in the truth. There is a class who preface their evil tales with strong expressions of sorrow. They are very sorry to hear of Brother or Sister So-and-so doing this or that. You can set them down as canting hypocrites. They are not sorry at all, else they would not for ever retail their trash. If we, as a Christian people, would work well together, if we would enjoy the smiles of our Heavenly Father, we must cherish kindly feelings towards each other. Love worketh no ill to his neighbor. Surely the world is ready enough to find fault with Christians—to traduce them—without our helping them. O, for more of the spirit of Jesus Christ! May the love Christ be shed abroad in our hearts by the Holy Spirit given unto us."



CHAPTER XXIII.

THE PRINCIPALSHIP ACCEPTED—THE RIGHT MAN IN THE RIGHT PLACE—
A UNANIMOUS APPOINTMENT—"THE SOUL AND THE KINGDOM"—
"THE ABRAHAMIC COVENANT"—LETTER TO A DOUBTING CHURCH
MEMBER—WARM TESTIMONIALS—FROM THE YOUNG PEOPLE OF
THE CHURCH—FROM THE TEMPERANCE REFORMATION SOCIETY—
A MEMORABLE NIGHT—A BAPTIST TRIUMVIRATE—REMOVAL TO
WOODSTOCK—THE FIRST SESSION—THE SHIP LAUNCHED.

"**I**N THE spring of 1860 the parties most closely connected with this latest phase of our educational work thought I must give up my pastoral charge, and devote my whole time and strength to this new undertaking. This was not what I coveted for myself. After much thought and prayer I accepted the position. At that time I did not expect to take up a permanent residence in Woodstock. I supposed that, in a comparatively few years, the Theological Department would be removed to Toronto, and that I should be removed with it."

Such is Dr. Fyfe's own modest account of his appointment to the position of Principal of the new Academy. It is not probable that the promoters of the institution had thought of any other arrangement from the first. MacLay College had failed more through lack of a suitable man on whom all could agree for President than from any other cause. No doubt the strength of the

new movement was due largely to the belief that this difficulty no longer existed—that the right man could be found for the place as soon as the place could be made ready for the man. A note from Mr. Fyfe to his friend McPhail, written during the interval between his acceptance of the position and his removal to Woodstock, shows incidentally how unanimous were the leaders of the denomination in regard to the appointment:—

“I thank you sincerely for your kind expressions about the Institute and my connection with it. The confidence which my brethren in the ministry have, almost to a man, expressed in me as Principal, has affected me in a manner beyond my power to describe. While it encourages me, it makes me tremble. Who is sufficient to mould and train our rising ministry? I hope you and the ministry generally, as well as the churches generally, will remember me at the Throne of Grace. Will you not have some set time, some monthly season, of prayer for God’s blessing on the Institute? In many respects I would much rather remain where I am. But if we are ever to learn our duty from the deliberate opinions of good men, I feel that the opinions of my brethren point to my removal to Woodstock as my duty. I did not seek the position, nor did I seek a “D.D.” The latter title I will sell to you for a very small sum.*

To return to my own feelings. I love to preach the Gospel. I love to recall the times—now far in the past—when you and I visited many destitute fields together. And, if I had my own way, I would ask no better work than to be without pastoral charge, with enough to live upon. Let me go from place to place and seek out ‘the few sheep in the wilderness.’ One of the considerations which induce me to go to Woodstock, is that I shall still have opportunities to preach.

“I should be glad if I could get a few days or weeks rest, before entering upon my new duties, for I feel weary and my toils and anxieties for the past year have been very great. But I fear I shall get no rest.”

* The degree of “Doctor of Divinity” was conferred by Madison University in 1858.

During this pastorate "The Soul and the Kingdom," a little volume embodying the substance of several sermons, was published. The theme, the spirituality of the Christian religion, may be regarded as quite a favorite one with him. He delighted to dwell upon it. "The grand fundamental principle of all true religion, viz. *its personal and spiritual character*," was also the key-note of a sermon on "The Abrahamic Covenant," which was preached before the Grand River South Association in 1868, and published by request of that body. But in none of his numerous sermons and public discussions, do we find this grand principle, with its cognate doctrine of the independence of the individual church, more clearly and forcibly set forth than in a private letter, written to a member of the Bond Street Church who was proposing to withdraw for reasons sufficiently indicated in the letter. The following extract is somewhat lengthy, but the views so well enunciated have a double biographical value. They enable Mr. Fyfe to state his views for himself, not through an interpreter, and they go on record for the information of all who may choose to study and compare them with those of the Text-book:—

"1. In speaking of religious truths and practices, we must distinguish between what is essential, and what is merely incidental to any system; between what is enforced, and what is voluntary; what God positively requires, and what is merely a way in which some good people suppose they are carrying out the spirit of their Heavenly Father's instructions. You are aware that there are many practices and customs at the present day, respecting which the Scriptures give us no precise directions. The New Testament says nothing, for example, about Missionary Societies, Tract, Bible, Education, Temperance Societies, or Protestant Alliances. These are voluntary associa-

tions, which men may or may not join without disobeying God. Among the Baptists we have no *ecclesiastical systems*—we have simply *churches* with their elders, or bishops, and deacons. Phil. i. 1; Acts xiv. 23, xx. 17. All the members of the church are to be spiritual members who obey their Lord. The brethren manage their own affairs. They meet weekly to break bread, to hear the word of God explained, and to edify and exhort one another. But all the organizations, the associations, the conventions, the missionary and education societies, which exist among the Baptists, are purely voluntary organizations. Some of our members think they can do good by connecting themselves with all these organizations. Some have confidence in only two or three of them. Some do not confide in any of them. But co-operation or non-co-operation in these societies, councils, dedications, etc., does in no way affect membership in particular churches. Did we say, ‘My brother you must believe in all these things and sustain them, else we shall disfellowship you,’ then you might justly answer, ‘*Your system oppresses my conscience; it is wrong.*’ All that a member of a Baptist Church can guard is his own church. Have we, for example, in Bond Street departed from the Scriptures? If so, in what respects? What commands or institutions of God are we neglecting? Wherein are we infringing upon Christian liberty by enforcing or making disciplinary anything that God has not required? We may have customs respecting which God gives no express instructions, but in regard to these, (though I have nothing definite in my mind at this moment,) there must be liberty. We may, as a church, come far short of being so spiritual as we should be. It is my prayer to God, and I believe it is also the prayer of many besides, that we may be more fully transformed, by the renewing of our minds, into the image of Christ. The ‘Baptists’ System’ then is this: they insist that those who have fellowship with them should obey the plain teachings of God’s word and no more. When we pass beyond plain teachings to things respecting which God has given no positive instructions, we are guided by the law laid down in Romans 14th Chap, and in ii. Cor. 8th Chap.

“2. You object very strongly to ‘Baptist Customs,’ *e.g.*, dedications, ordinations, councils, theological schools, etc. Bear in mind, please, that these are strictly voluntary, that no man is in any way bound to sustain them, except as they commend

themselves to his own conscience. Perfect enjoyment of all the privileges of the Church may exist in any and every case, in entire independence of, and isolation from, all these things. And surely this is freedom enough. It would savor of captiousness to find fault with this as being restrictive of Christian liberty. While this broad margin is freely allowed to those who cannot see as I do respecting a point which God has not fixed—for this is the class of subjects I am speaking of—I can see very great benefits which may be reaped from a proper use of many of these societies or customs, *e. g.* a proper theological school may be a very great blessing. That there were some means adopted to teach men for the ministry in New Testament times is very evident. See 2 Tim. ii. 2; Titus i. 9; Acts xviii. 26. The principle of teaching men with reference to future preaching is clearly involved in these passages. The disciples of Christ were three and a half years with Him after they were converted, that He might illustrate and explain truth to them. Paul did not enter upon his labors for three years after his conversion. Christ, during that time, as I suppose, revealed to him in a miraculous manner the great doctrines of the Gospel. It does not matter where a man gets his information, but he must possess it, else he cannot teach. Suppose I knew of some brother deeply versed in the knowledge of God's word, would I do wrong if I asked him to commit to some faithful young men, who had been less highly favored than himself, what he had received of God, that they might be able to teach others? A good theological school does neither more nor less than furnish to young men, in whose hearts God has already planted his grace, the best facilities for a careful study of the word of God. In regard to ordinations I may remark, in passing, that Timothy is exhorted to lay hands suddenly on no man, *i. e.*, ordain no man suddenly. Titus ordained men in Crete, and there are other cases, *e. g.*, that mentioned in Gal. ii. 9, where some mode of public recognition was adopted, when no special gifts were conferred. But I need not enlarge on these points, as they are of the number in regard to which no positive law is laid down, and in regard to which men are free.

“3. You object much to ornaments in places of worship. So do I, not as a matter of piety, but as a matter of taste; for I cannot find that the Scriptures say one word in regard to this subject. God looks at the state of the worshipper's mind. If

the heart be lowly and contrite, God will dwell in it as readily in a cathedral as in a cabin. And my experience and observation have been that there may be as much pride and carnality in a hut as in a castle, and these dreadful sins as often assume the garb of humility as any other dress. If a person's mind is taken up with his dress, or the shape and grandeur of his place of worship, then his mind is wrong. But the poverty or plainness of a place of worship does not *necessarily* add to the spirituality of the worshippers. I have in my memory many illustrations of the reverse. As I feel in regard to this I would build a house of pure gold (could I afford it) if by this means I could bring a greater number of persons, than by any other, steadily under the sound of the pure truth. God dwelleth not in temples made with hands whether they be plain or decorated, large or small. It is with the humble worshipper alone that he dwells. If a people should say, a house of worship *must* have a certain shape, size or decoration in order to make it acceptable to God; then I would rebel at once.

"4. 'Strict communion' you object to. At this I confess I am a little surprised, for if I rightly understand your other views this objection seems inconsistent with your strong desire to adhere strictly to the Scriptures. Pardon my plainness. It is a simple question of fact. Did inspired men have at the communion table any who were not baptized? If not, we depart from inspired example, and introduce a 'worldly element' into the discipline of our churches, when we introduce unbaptized persons at the communion. Baptism is a *positive* command, and it cannot be treated in the same way as other things respecting which God has given no express precept. You speak of leaving the Baptists, although you do not charge them, as I understand it, with neglecting any express command of God, and you propose to take to your arms those who neglect the clearly revealed will of Christ. I state this matter as it presents itself to my mind, and I am sure you will not misapprehend my feelings while I am endeavoring to make plain my views to you.

"5. I do not know that you stated very distinctly your ideas respecting church organizations, and therefore I can only state my own at this time. I do not regard the church as a voluntary society which one may join or leave at his own option. And hence as we must join a church in obedience to God's revealed will, so must we leave it in obedience to that will. We should

have a 'Thus saith the Lord' for joining, and a 'Thus saith the Lord' for leaving. I do not find that Christians in N. T. times left a church except when the church departed from the faith, *i.e.*, either left undone what they were commanded to do, or did what they were forbidden to do. Or else when the person himself departed from the faith as in 1 John ii., 19.

Further, I regard the church as a witnessing body. See the first three chapters of Revelation. Any notion that it was designed merely, or mainly, for the mutual edification and comfort of the members, is a defective view, a partial conception. Neither the Apostle Paul, nor his Master, spent anything like the time and effort in directly edifying and comforting the church that they did in turning men from sin. Whenever mutual edification, important as this duty is, is made the great object, *the chief* end of church organization, the spirit of the gospel is sacrificed to a refined selfishness, which will inevitably work the ruin of the organization sooner or later. The stream of time is strewn with the wrecks of such churches. O how anxious and indefatigable was the Saviour, and also the Apostle Paul, to save sinners!"

Dr. Fyfe's departure from Toronto called forth many flattering, and no doubt sincere, expressions of regret, both from within and from without his own church and congregation. One that we may be sure was by no means the least acceptable and gratifying was an address, accompanying a parting gift, from "the young members of the church and congregation." "You are leaving," say they, "those who have not only learned to love you and admire your character as a man, a Christian, a pastor, and 'father in Israel,' but who desire to be grateful that you have been the instrument in God's hands of turning their wandering feet into the fold of Christ, and establishing them more firmly in the faith of our blessed Redeemer." "We desire to express to you," they continued, "our appreciation of, and sincere thanks for, that care and anxiety, that devotedness and attachment, which you

have ever manifested towards us, and especially for the extra labor you have performed in lecturing and teaching for our improvement. Be assured, Dear Sir, that for all these you have our most sincere thanks, and our fondest hopes and most earnest prayers for your future welfare."

While giving himself with exemplary zeal and devotion to the special work of his own pastoral sphere, Dr. Fyfe was always ready to throw himself with impassioned energy into every great moral movement that enlisted his sympathies and needed his services. He was throughout an ardent friend and advocate of the temperance, or rather total abstinence, reform. While in Perth he had connected himself with the Sons of Temperance, had filled the highest office in the local branch of the Order, and on leaving had received strong assurances of the regard in which he was held by the members, and their regret at his departure. So, too, in Toronto, at a time when the temperance organizations were much less popular than now, and ministers of the various denominations were still chary of committing themselves in favor of the movement, he had not hesitated to give it his warmest support. A public address was presented to him, on the occasion of his leaving the city, by the "Temperance Reformation Society of the City of Toronto," which spoke in the strongest terms of his "eloquent, sincere, and forcible advocacy of the cause of total abstinence"—a cause which he "had fearlessly, zealously, and faithfully urged upon the public in the pulpit, on the platform, and in the press," ever since he came to the city fifteen years before. The society proceeded to convey to him the heartfelt thanks of its officers and members for the valuable services he had so frequently and

earnestly and with so much success "rendered in the cause of *temperance* and *truth*"—services "doubly blessed as coming from a minister of Christ whose daily walk and conversation had been in strict accordance with his preaching and teaching."

Rev. J. S. Ross, now of Caspar, California, sends us the following graphic picture of a night at Dr. Fyfe's house in Toronto shortly before his removal to Woodstock:—

"I was intimate with the late Joseph McGregor of Caledon, a benefactor of the College, and also one of its students during its first term. He spoke of spending a night at Dr. Fyfe's before the latter removed from Toronto to Woodstock. He said it was *the memorable night of his life*. The late Rev. Mr. McPhail and Rev. T. L. Davidson, came as guests for the night. It was a joyful reunion of kindred spirits, who had not met for many years. They were old-time friends, and that friendship never waned or lost its fervor. They were three self-made men who had courageously conquered difficulties and won fame in God's vineyard. Each knew how nobly the others had struggled to reach the positions they now occupied. It was a Baptist triumvirate in session. Dr. Fyfe was in his happiest mood. They reviewed the chequered past, recalled old associations and renewed pleasant memories. They had seen, but had outlived, the day of small things. Each was inquisitor in turn. Every field where Baptists existed was considered, from Windsor to Quebec, and from Owen Sound to Lake Erie's shore. Every pastor came in for his own share of impartial criticism, words of praise or blame. The censures were the wounds of a friend, the penalty we inflict upon those we love and which would rouse our indignation if spoken by others. There were sallies of mirth and abundance of wit, serious inquiries and sober reflections. There was perfect freedom and no restraint. They planned, deliberated and projected schemes for the future. They wanted to promote the glory of God and they sought the welfare of the Baptist denomination. Their past success, God blessing their labors, encouraged them for the future.

"I think he said that they lay down but never slept. No

sooner was one theme disposed of than another would come up. He learned more of our people that night than he ever knew before. His interest and sympathy had been awakened in our educational work, and his bequest is still helping the college. It was the last night these three worthies were to spend *together* on earth and poor McGregor went to his reward in 1861. They are all gone but their works follow them."

In June, 1860, Dr. Fyfe took up his residence permanently in Woodstock, and on the 4th of July following the school was opened. He says:—

"At that time the building was incomplete. We had only one flat of dormitories finished. Our first beginning was a half term, six weeks. At the end of this short term we had forty pupils on the roll. During the vacation that followed the first term I went out and raised nearly money enough to finish another flat of dormitories. In the Autumn term, up till the Christmas vacation, we had on the teaching staff: Miss Brigham, Miss Vining, Mr. (now Dr.) Stewart, and the late Mr. Hankinson, besides myself. There seemed to be a growing interest in the school, and the promise of a large attendance at the beginning of January, 1861. We closed the term in pretty good spirits and looked hopefully to the future. And yet we had no endowment and very few friends."

At the opening of the next term, on September 12th, really the first regular term of the school's existence, the Principal was able to report to the *Baptist* that seventy-nine pupils were on the roll, and several more expected. Ten of those already there, and some of those to come, had the ministry in view. This was good, practical, proof that the Institute was needed and likely to be appreciated.

The toils and worries of that first term, or rather first term and a half, which intervened before the close of 1860, can well be conceived by those who know anything of the working of such enterprises. For a vivid picture,

drawn by one who was a sharer in the labor and the burden-bearing, the reader is referred to Mrs. Yule's "Memories of Dr. Fyfe and his Work," near the end of this volume.

Thus the goodly ship, built with so much toil and anxiety, and freighted with so many grand possibilities and precious hopes, was launched upon the uncertain sea of voluntarism. The readers of this volume know to what extent those hopes have been fulfilled, those possibilities realized, through more than a quarter of a century of labor and struggle, up to the present day. It remains for generations yet unborn to rejoice in their ampler fulfilment and realization as the good work goes on and the harvests multiply from one decade to another.



CHAPTER XXIV.

THE INSTITUTE BURNED—CAST DOWN, BUT NOT DESTROYED—A RAY OF LIGHT—HOPE REVIVED—FINANCIAL STATEMENT—WOODSTOCK MOVES—CHARACTER TESTED—THE SCHOOL RE-OPENED—VOLUNTARYISM ON ITS TRIAL—A SUCCESSFUL CANVASS—CANADIAN BAPTISTS VINDICATED—NEW BUILDING ERECTED—TRIALS OF THE EXECUTIVE COMMITTEE -- AND OF THE TRUSTEES—DR. FYFE OVERWORKED—A BEQUEST LOST—APPEAL FOLLOWS APPEAL—AN ENORMOUS BURDEN -- THE QUESTION OF ENDOWMENT--THE SCHOLARSHIP PLAN—HALF THE LOAF NOT WANTED—HISTORY OF THE MINISTERIAL EDUCATION SOCIETY.

“THIS MORNING, about half past three, a fire broke out in the wing of the Institute, and in a short time enveloped the whole building in flames. The labor of years is a mass of smouldering rubbish. Alas! alas! In less than an hour and a half that which had so long been a subject of prayer and interest to the Baptists of Canada was a mass of ruins. Little or nothing could be saved. One cause for devout gratitude is the fact that but few of the students had arrived. They will be pouring in to-day and to-morrow. God is trying us sorely; but I am persuaded that this is meant for good. The origin of the fire is a mystery. No fire had been in the room where the conflagration broke out, during the day.

Matters look dark, but a searching investigation will be made into the whole affair.*

"I have no strength to write more ; but one thing I can say : We feel 'cast down, *but not destroyed*.' I am not discouraged. I feel sure many a true Christian heart will draw nigh to God on our behalf. O, brethren, pray for us. I do not think we shall stop the school, although I do not *yet* know how we shall carry on our work. I feel sure we shall have the sympathy of many in this our great calamity."

So wrote Dr. Fyfe for the *Baptist*, on the eighth of January, 1861, the very day when the new pupils were coming up for examination and classification, preparatory to the opening of the term. The sequel cannot be better told than in his own words, in the "Historical Sketch," written seventeen years after. :—

"How the burning of the Institute still throws its lurid glare over the horizon of the past ! Some thought it was a judgment upon us, which would quiet Baptist ambition for ever. Had the Baptists not failed twice, and this was the third and last time. But God meant for us good, and not evil. On the evening of the day on which the Institute edifice was burned, eighty students came in to join the School. They were billeted in Woodstock families (who showed much sympathy with us,) till the Committee should be able to decide what to do. Hamilton offered us the use of a building, and so did Brantford, if we would move. After long and earnest effort, 'Woodstock Hotel,' (rent free for two years) with all its furniture, was procured for us by citizens of Woodstock, though we had to pay part of the price at which the hotel furniture was valued. It was proposed to assess the town for \$600, for our benefit, but this

* The mystery of the origin of the fire has never been solved. The fact that two attempts were subsequently made to burn the buildings points strongly to incendiarism, but no evidence was forthcoming, nor even proof of malice or other adequate motive on the part of any individual.

we refused, and paid the money ourselves. The Institute building was burned on Tuesday, and classes were reciting on Friday in the old Hotel!

"Still there was not a ray of light showing us where we were to get another building. After paying out the whole insurance we had on the building, we were more than \$6,000 in debt!

"Before the end of the week on which the fire occurred, the Hon. W. McMaster wrote, saying that he would contribute \$4,000 toward a new building. This clearly pointed out to the Trustees that they should make a vigorous effort to build again. From all quarters expressions of sympathy poured in. One minister, now in a better world, rode up on the day after the calamity, and told us to 'Be of good cheer; he was sure we were destined to have a good school here, else the Devil would not be so mad at us!' The Trustees met, and resolved to raise \$20,000, in the form of promissory notes, the notes to be binding only on condition that the whole \$20,000 were actually pledged before July following. I was appointed chief solicitor, along the main thoroughfares, (for I could not be spared from my classes) and Mr., now Dr., Peddie, who was then a student in Madison University, was engaged to canvass the churches off the chief lines of travel. For the love he bore to his native land, (and I think he still loves Canada), he was willing to undertake this arduous and not over pleasant work. And most efficiently did he do his part. He raised about \$4,000 in the country churches. The rest of the canvassing was done by myself and volunteers. In about fourteen weeks from the commencement of our agitation, we had \$21,600 pledged. The fire had warmed up the whole country! Canadian Baptists before the fire, and Canadian Baptists after the fire, were entirely different people!"

The following extract from a "Financial Statement" prepared under direction of the Board of Trustees in 1862, by the late Rev. Hoyes Lloyd, M.A., may serve to supplement the foregoing:—

"At the time the former building was burned, there were \$11,372.33 of debt upon it, to meet which the notes held against various parties amounted to the small sum of \$896.81, leaving \$10,475.59, to be provided for, even if all the notes should be promptly paid.

"The Insurance Companies made good the amount of \$8000, for which the building was insured, and thus reduced the liabilities to \$3,373.33. This, then, was the financial position of the Board after the fire. Their building in ruins, over \$3000 in debt, and \$896 in old notes, many of which were utterly worthless. Heavy was the blow, and dark indeed were the prospects! They hardly knew what to do or where to turn. But He who opened a path for His ancient people through the midst of the sea, had not forsaken them. So that they might say with the sweet singer of Israel,

'The Lord is my strength and my shield,
I trusted in Him, and am helped.'

"Saddened with the intelligence he had received of the destruction of the building, a brother sought repose, but sleep fled from his eyes. He is one of the Lord's stewards, and his Master was giving him a commission that night. When the morning dawned he did not disobey the promptings of the Holy One, who had given him his life, his wealth, and his hopes of Heaven; but sitting down he penned a letter to Dr. Fyfe, pledging \$4000 towards the erection of a new building, provided that the balance of the sum required should be raised from other sources.

"This munificent offer from the Hon. William McMaster of Toronto, caused light to beam through the darkness. The campaign was opened, and there was a general girding on of armor, with a sanguine hope of success. Responses to the appeals that were made came in from all quarters with rapidity, and in the course of a very few months \$21,186.04 were secured by notes and pledges.

"The inhabitants of Woodstock offered the Woodstock Hotel for the purposes of the Institute, for twelve months, and \$1000 of the amount required for the rent of it were pledged. The balance of \$600 not being obtained by private subscription, the Town Council passed a resolution to levy a special tax upon the inhabitants to that amount, which the Board declined to accept, preferring to advance that amount out of their own treasury, at the risk of having none refunded, to making any compromise of Baptist principles of voluntarism."

It will be observed that there is a discrepancy of about \$3000 between Dr. Fyfe's statement and that of Mr.

Lloyd, in regard to the amount of the debt after the fire. Both statements are probably correct, Mr. Lloyd's being official and certified to by Messrs McMaster and Craig, as auditors, while Dr. Fyfe was not the man to make a broad error in a matter of fact of that kind; but just how they are to be harmonized is not clear. No doubt they reckoned from different dates. It may be that the explanation lies partly, or wholly, in the fact mentioned by Dr. Fyfe, that the Trustees became responsible for half the price of the furniture of the hotel, and for the balance of \$600 on account of rent to be paid. There may, also, have been other equally necessary liabilities immediately incurred.

The refusal of the Trustees to permit the Woodstock Town Council to raise the balance of the rent money by taxation, is worthy of more than a passing notice. The offer to place the hotel at the disposal of the Trustees, rent free, had been made spontaneously by the citizens, at a public meeting presided over by the mayor. Why should the friends of the Institute care by what means the town fulfilled the pledge thus made on its behalf? The principle on which the Trustees acted in declining to receive anything beyond the amount voluntarily subscribed by individuals seemed no doubt to many, overstrained, if not incomprehensible. The author first heard of the incident years after, from an influential magistrate, a Presbyterian, living in the neighborhood. He condemned the action of the Board as mistaken and foolish. The temptation, under the circumstances, must have been pretty strong, and very plausible reasons would suggest themselves why the money should be accepted, and the odium, if any resulted, cast upon the town

officials, or the citizens. All honor to the Board for their loyalty in a trying time to the grand principle of religious voluntarism!

The occasion was one of those which try men's mettle. In her "Memories," in another part of this volume, Mrs. Yule, who, as Miss Vining, was a witness of the calamity, as well as a sufferer by it, and who had her part, as one of the teachers, in all the toils and trials which followed, bears witness to the nobility of soul which Dr. Fyfe manifested throughout. He did not, she assures us, give way to despondency for an hour. His unfailing self-reliance and fertility of resource were never more conspicuously manifest, nor the power of his inspiring presence more strikingly felt. Nevertheless it was to him, doubtless, a season of great darkness, and he used often in later years to refer gratefully to the receipt of Mr. McMaster's letter, as the first rift in the clouds.

One who was at the time one of the theological students and who arrived in Woodstock on the next day but one after the catastrophe, after referring to the charred ruins, the despondent teachers and the liberal action of the citizens says:—

"A few days after, Dr. Fyfe stood up after chapel exercises and while his face showed indications of anxiety and care, spoke as follows, as nearly as I can recall his words. 'Young ladies and gentlemen, we have passed through a fiery trial. God moves in a mysterious way. We often cannot understand his purposes till they are developed in the fulfilment. I want your help, your prayers and sympathy in this trying time. We have abundant reason to thank God that all our lives have been precious in his sight. Had this calamity taken place a day later when the school was in session, how many might have perished in the building. I wish you all to exercise a spirit of patience and put up with such accommodations as we have in

the meantime. If you are willing to do this, I think I can promise you at a day not very far distant, a better building, with ampler accommodations than we had in the old one. Keep up your courage, and acquit yourselves as men and women."

The biography of Dr. Fyfe from this time forth is so closely interwoven with the history of the Canadian Literary Institute, that the two are well-nigh inseparable. The history of the Institute itself presents two very distinct aspects, which may be better viewed separately. The first is its financial, the second its educational side. The former is, from first to last, a story of struggle; poverty and debt, lighted up at frequent intervals with gleams of noble Christian liberality and self-denial. The latter is for many years a record of continuous progress in extent of course, in thoroughness of instruction, and in attendance of pupils.

It should have been mentioned before that during the summer and autumn of 1860, in addition to the general canvass that had been previously made for the building fund, Dr. Fyfe and Mr. Hewson had been authorized to make a special appeal to the denomination for the additional sum of \$1200, needed in order to prepare the third flat of the building for the accommodation of the large number of expected students. There were then going on at the same time movements to collect overdue subscriptions to the original building fund, a plan for getting the head of each Baptist family in Canada to contribute a York shilling for each member of his family to a fund for wiping out the debt already contracted, and this special appeal for \$1200 to complete the building. It will thus be seen that the voluntarism of the denomination was being pretty thoroughly tested, even before the fire.

We have already seen from Dr. Fyfe's statement that, within six months from the date of the appeal, somewhat more than the \$20,000 asked for the purpose of re-building had been subscribed. This result was not reached without much earnest effort. In addition to the energetic and constant appeals of Dr. Fyfe and Mr. Peddie, many ministers and other warm friends of the cause took hold heartily and pushed forward the collection in their respective localities. The result was as indicated, and at the expiration of the time-limit Dr. Fyfe was enabled to say in the *Baptist* :—

"The notice which we publish in another column of the successful issue of the effort to raise \$20,000 to rebuild the Institute edifice, will gladden many a heart. Many lips will utter, 'Thank God for this token of His favor!' Yes, gratitude to God is the first feeling which should be indulged, for His hand has been in this matter throughout. He opened the hearts of the people, and raised up zealous laborers in many quarters, so that in less than fourteen weeks, embracing the period when the roads in this new country are at their very worst—all but impassable—the Province has been canvassed and \$21,000 pledged. And the aggregate outlay for this great work does not exceed \$300.

"Never before have the Baptists of Canada so generally taken hold of any enterprise; never before have so many hearts and hands among the Baptists contributed to any one enterprise. We thought that this work could not be done unless the rich men of the denomination came forward and helped. But, with two or three honorable exceptions, our rich Baptists have done least of all for us—so much the worse for them, so much the better for the others who have had a heart to give. We confess that while we thank God for His favor to His people, we think we have reason to feel proud that the Baptists have so promptly shown what they can do.

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"In conclusion we must heartily thank the many, many, friends who have taken hold of this work so vigorously, for the

great moral lesson they have given, not only to the denomination, but to the whole Province. They have shown what harmony and determination can effect in a good cause. They have shown what voluntarism can do when it sets about it, how much it is superior to dependence upon State help. And they have proved that the 'Regular Baptists,' who have so often been accused of a love for ignorance, do appreciate educational advantages."

The contract for the erection of the new building was taken by Messrs Nicholson and Chisholm of Hamilton, and by midsummer of 1862 the new edifice, in some respects better and more commodious than the former, was completed. Voluntarism is not without its drawbacks and disadvantages, and some of these were experienced by Dr. Fyfe and the Trustees, in consequence of the failure of many subscribers to redeem their pledges promptly at the specified time. The amount of anxiety and worry that were devolved upon the Principal and his co-workers of the Executive Committee, both at this time and all through the subsequent history of the Institute during his life-time, by their lack of funds to meet obligations, can be understood best by those who were in a position to know the facts. Again and again did these unselfish workers, rather than let the Institute suffer in efficiency or in reputation, become personally responsible for sums which threatened sometimes to prove ruinous to them personally. The indebtedness of the denomination to some of those who were for many years active members of the Executive Committee at Woodstock, has probably never been fully appreciated, but they have the satisfaction of knowing that they were in this respect, in common with Dr. Fyfe, burden-bearers in a good cause.

Behind the committee and ever ready to sustain them to the extent of their ability, were, of course, the Board of Trustees. The history of the financial labors and trials of the Board becomes monotonous, from the recurrence from year to year of substantially the same state of affairs. The internal growth of the college, the increasing number of students from year to year, the higher qualifications and wants of these students, and the necessity for constant improvement in order to keep the Institute abreast of the other rapidly improving educational institutions of the Province—all these were so many sources from which a constant pressure was brought to bear in the direction of increased expenditure. On the other hand, owing partly to this increase and partly to the failure of many to pay the amounts subscribed, when due, nearly every annual meeting would show a considerable deficit and a necessity for some special action to meet the emergency. More than once was the denomination appealed to to wipe out debts of several thousand dollars, unavoidably forced upon the managers by the necessities of their great work; and nobly, on the whole, did the denomination respond. The columns of the *Baptist* teemed year after year with appeals. The greater part of every vacation, when body and brain were crying out for rest and relaxation, Dr. Fyfe was obliged to devote to the toilsome, and growingly irksome, task of a personal canvass of individuals and churches in aid of the exhausted treasury. Not only so, but on every available opportunity during the progress of the school sessions, he was obliged to run hither and thither in the hope of picking up a few dollars to help to meet the deficiencies. It was not wonderful that this not only

doing the work of two men, but also enduring the anxiety and worry incident to two distinct and responsible vocations, his health should have given way prematurely.

It is easy to say after the event that he should not have attempted so much, that from the very lowest point of view it was bad economy, a tremendous and woful waste of power which the denomination could ill afford to lose; that agents should have been employed to do the collecting, etc. But at the time and under the circumstances there really seemed no help for it. Many subscribers were always ready to complain if a considerable part of their contributions was diverted to the payment of agents. The strongest appeals constantly made through the *Baptist*, and by means of circulars, were often unavailing. Nor could any other agent whom it was found possible to secure, meet with anything like the degree of success which attended his own personal efforts. The force of his magnetic personality alone sufficed in many cases to open reluctant purses. Nay, it sometimes happened that in their desire for a visit from him, individuals and churches would say in effect, sometimes in so many words, "It will be of no use to send an agent. Come and visit us yourself and we will do what we can. Otherwise you need expect little or nothing from us."

The financial difficulties of the enterprise were unexpectedly increased in its earlier years, and in fact throughout its course, by the failure of the Trustees to receive the income of \$900, or \$1000 a year for the Theological Department, on which they had confidently relied from the Beam estate. Through some failure in legal formalities, the bequest of that excellent friend of

Theological education, Deacon Beam of St. Catharines, was rendered unavailable, and the design of the testator frustrated.

A few samples taken almost at random from the letters and appeals over Dr. Fyfe's own signature in the *Baptist*, which would make a volume of themselves, will perhaps convey clearer conceptions of the magnitude of the task set him by the denomination, on its financial side. For instance, in 1863 he writes:—

“At the last regular meeting of the Trustees of the Canadian Literary Institute, the state of the treasury was taken into anxious consideration. It was found that those appointed to manage the affairs of the Institute had, (depending on the notes and pledges given, as they supposed, in good faith,) incurred for the purposes of the Institute heavy pecuniary liabilities, and there were no funds to meet them. Anticipating these liabilities, the Trustees last autumn appointed a competent agent, (Rev. H. Lloyd) personally to lay before the churches the state of the enterprise, and to organize local societies to aid the Theological Department. But outsiders raised an outcry against the expensiveness of an agent, and not wishing to prejudice any friend against the cause in its infancy, the Trustees reluctantly released Mr. Lloyd from his engagement. Appeal after appeal was sent out to the subscribers, and at last each one was personally addressed by circular. And what was the result of all the efforts of the Trustees to realize funds to carry on the work committed to them? Why this. At the meeting referred to they found that they held notes representing between six and seven thousand dollars, whilst they owed over three thousand dollars and had ‘nothing to pay.’ The question arose, ‘What is to be done? The Trustees are personally held for these debts. How are they to be met? One says, ‘Call on the parties whose notes are so long overdue to pay up.’ Well, that has been done again and again in vain. What next? Ought delinquents to be sued? Or should an attempt be made to shame them into paying their voluntary obligations? The Trustees, depending upon the notes given them, incurred large debts for the denomination?

Should the parties who really led them to do this, leave these men to pay these debts out of their own pockets? Is it right in the sight of God, or man, to make those who incur very considerable expense and devote much time to serve the denomination, bear this heavy load of anxiety and responsibility? Let subscribers ask themselves how they would like to be put in the position in which they have put the Trustees. Friends, is this *right*, is this **RIGHT**?"

Again in 1866:—

"For the year just closed the Trustees received \$1,849.14 from the Ministerial Education Society, towards the salaries of the teachers. When we ask whence these funds came, we find that a greater number of *churches* contributed last year than in any former year. And yet only 55 out of the 260 regular Baptist churches took up collections for the Society. A number of individuals belonging to churches not included in the 55 gave generous donations, but only 55 churches contributed. . . . Then if so small a proportion as 55 out of 260 can raise so respectable a sum for Ministerial Education, how easily could we raise all the funds which we may require to make the Institute all we can desire it to be?"

Again in 1870:—

"There are still some friends who, for good reasons doubtless, have not yet found it convenient to cash their pledges. We are anxious if possible to pay off all our indebtedness incurred for the improvements and the debt by the 7th of April next, the close of the present term. There are special reasons why we desire to do so. I have written to nearly all who have unredeemed pledges in our hands; but there are some whose addresses I do not at present know. Will all such who do not hear from me by letter, take this friendly reminder instead, and if *possible*, remit by letter registered to my address, or to the Treasurer?" Few knew how much relief we feel when enabled to meet our liabilities, and go about our work without being crushed under a burden of anxiety. Will you each do your part to enable us at the close of the present term, when we are giving a public report of our work and of the work of the students; when we are distributing the prizes to the successful competitors, and otherwise rejoicing generally, to say to all the world 'WE ARE ALSO OUT OF DEBT.'"

The above extracts serve simply to suggest the enormous burden of labor and care of a merely incidental kind, and aside from his proper work as professor and Principal, which was borne almost constantly by Dr. Fyfe during those seventeen eventful years. The question naturally suggests itself why did he not fall back on the old plan of endowment, and by one great effort seek to raise the Institute above the necessity for this perpetual clamoring for help. Surely if an endowment fund could be secured for an abortive scheme, such as the Maclay College, there should have been little difficulty in raising a much larger one for the practical and successful Canadian Literary Institute, or at least for its theological department. Right glad would Dr. Fyfe have been to bend all his energies to the attempt had he seen any reason to hope for complete success. He had, in fact, said in 1878 "we have now reached a stage in our work when *an adequate endowment is an imperative necessity*. The strain of conducting our work, as we have been doing, has shattered my health, and is beginning to do the same for others. Brethren is this right? *Our school must be endowed. If it remain here it must have at least \$120,000.*"

But in saying this, and at all times when speaking on the question of endowment, Dr. Fyfe would lay a very special stress on the word "adequate." He had a great dread, begotten partly of experience, of a partial endowment. When the work was commenced in Woodstock the school was in debt, and without library, books of reference, or apparatus of any kind. It was also without any fund for helping needy students for the ministry.

“This being our condition, we could scarcely ask for money to procure such necessary implements for our work and to aid poor students besides. Again, we did not expect that for the first three or four years, before the school became known and appreciated, the mere tuition fees would pay the salaries of the teachers. To tide over this somewhat unpromising period a scheme of scholarships, which was adopted with the first plan of the school, was carried into effect. Over one hundred and twenty-five scholarships, at \$80 each, which promised four years’ instruction in the Institute, and which were payable in four annual instalments of \$20 each, were sold. This gave us about \$10,000 to use for teachers’ salaries and the like.”

This scholarship scheme, thus described in his “Historical Sketch,” operated in some measure as a partial endowment. It was a convenience, perhaps a necessity, for the time, but it mortgaged the teaching facilities of the Institute, and almost entirely cut off its revenue from tuition fees, for several years. The operation of a small endowment, Dr. Fyfe argued, would be somewhat similar. When the Rev. W. Fraser, amongst others, made a noble appeal for an endowment, in 1867, Dr. Fyfe, while thanking him most cordially for his interest in the work, pointed out that the sum of \$20,000 or \$25,000 proposed would be utterly inadequate. In fact he always thought any such sum contributed on this basis would be worse than useless. It would be positively crippling. “Of one mistake,” said he, “we must beware. If we are going to raise an endowment for any one department of the Institute it must be a *complete* provision for the present wants of that department. If we do not act on this principle we shall certainly injure rather than help the school. For as soon as we have raised an endowment we shall be precluded from asking voluntary contributions from year to

year." This, then, was the source of his dread. He felt sure that, should he go out to ask contributions to supplement the income from such endowment, he would be immediately met with the rejoinder, "Surely the maw of your Institute is insatiable. Have we not given you an endowment for the very purpose of doing away with these perpetual appeals for help?"

Some of his associates were never able quite to agree with him in this view. "Half the loaf," it seemed to them, would be better than nothing and might possibly help in securing the whole. Men are readier to invest in an institution which has some capital than in one which has none. During the latter years of his career the writer used sometimes to urge upon him and others that the scheme of endowment by chairs might prove practicable and afford substantial relief from the overwork and anxiety which were plainly cutting short his days. The endowment of the Principal's chair alone would have been a great help and could probably have been accomplished. This would have relieved him from a necessity that was often peculiarly galling to his sensitive nature, the necessity of asking for contributions for his own salary. To doubly earn the small stipend he received by hard labor in the college, and then be obliged to go out in vacation and collect it, was what the denomination should not have required or permitted. It is probable that had his strength held out a little longer, this, at least, might have been accomplished, but the inexorable Reaper refused to delay.

For several years after the establishment of the Institute the Trustees were aided in the work of collecting funds for the theological department by the

Ministerial Education Society, though, as Dr. Fyfe was the moving and directing genius of both bodies, it is not easy to see how his labors were in any wise lessened by the division. It gave him, however, another body of efficient helpers, and kept the work of ministerial education more prominently before the public. This society was projected by Dr. Fyfe in 1860. In May of that year he suggested its formation in a private letter to Mr. McPhail. Its organization followed in the autumn of that year. D. Buchan, Esq., then of Paris, was one of its first presidents, and Rev. W. Stewart, B.A. was Secretary, or Secretary-Treasurer, throughout its existence. The work was largely carried on by an Executive Committee, of which Dr. Fyfe was usually, if not always, chairman. During the first year or two the operations of the society were confined to the collecting of funds in aid of needy students for the ministry, though it afterwards also helped to raise money for the general expenses of the Theological Department. This enlargement of the sphere of its operations led to some dissatisfaction with the position accorded to the society. Mr. Buchan and others naturally felt that the powers of the society were not proportioned to its functions—that there was something unfair and anomalous in expecting it to collect funds over whose appropriation it had no control. On the other hand it was thought, no doubt, that the Trustees, as the incorporate body responsible for the management of the Institute and its funds, could not properly share that responsibility with any other body, or that, even if it might legally do so, the experiment of a divided management would be a doubtful and dangerous one to make. The experiment was, however, tried

for a short time. A conference between the two bodies was held at Hamilton in 1864 as the result of which it was resolved that the maintenance and oversight of the Theological Department of the Institute be entrusted to a joint committee of fourteen, composed in equal numbers of representatives of the Society and of the Board of Trustees. In consequence, however, of the expressed wish of the Trustees, and after mature and deliberate consideration on the part of all concerned, the existence of the Ministerial Education Society as a separate and distinct organization was brought to a close by the unanimous adoption of the following resolution at its annual meeting in Woodstock in 1866:—

“Whereas it is desirable to secure simplicity of management in the plan for theological education ; and

“Whereas the Trustees of the Institute have expressed their readiness to appoint a Committee on Ministerial Education ; be it therefore

“Resolved, By the members of this society assembled in annual meeting that, instead of appointing office-bearers, as formerly, we pledge ourselves to co-operate with the Committee on Ministerial Education that may be appointed by the Trustees of the Institute.”

During the six years of its operation the Society collected for ministerial education over \$6,000, its annual income having risen from \$274 the first to \$2,319.80 the last year of its existence. A considerable portion of this sum was disbursed in aid of indigent theological students and others preparing for the study of theology, and the balance in aid of the fund for payment of the professors in the Theological Department. To the Executive Committee of the Society was assigned, during those years, the duty of examining candidates preparatory to their

admission as students for the ministry, a function which afterwards devolved upon the Ministerial Education Committee appointed by the Board of Trustees.



CHAPTER XXV.

A RECORD OF PROGRESS—DENOMINATIONAL, NOT SECTARIAN—DEATH OF PROFESSOR HANKINSON—THE STAFF OF INSTRUCTION—WELL-CHOSEN ASSOCIATES—A HARD-WORKED PRINCIPAL—THE THEOLOGICAL COURSE EXTENDED—ADDITIONAL THEOLOGICAL PROFESSORS—DEATH OF PROFESSOR YULE—DEATH OF PROFESSOR TORRANCE—STAGES OF INSTITUTE GROWTH—THE BURCH FARM PURCHASED—THE EDIFICE ENLARGED—LADIES' COLLEGE ERECTED—EDUCATIONAL REUNION—AFFILIATION WITH TORONTO UNIVERSITY—DISASTROUS SICKNESS—A QUESTION OF POLICY—AN ADVANCE AGREED ON—PROMISED AID NOT FORTHCOMING—A RETROGRADE MOVEMENT.

TURNING to the internal, or more strictly educational, side of the Institute's history, we will find, as before said, a record of steady progress of the most encouraging kind. As has already been seen, the Institute opened in 1860 with a staff of four teachers, besides the Principal, and an attendance, at the beginning of what was really its first working term, of 79 pupils, of whom 10 had the ministry in view. The Catalogue of 1862 shows an aggregate attendance of 158 pupils, of whom 31 were in the Theological Department. Two, Revs. George Reeks and Charles J. Shrimpton, had already gone forth to fields of labor. Mr. W. D. Ballantyne had been added to the staff of instruction as tutor in French and English, and Mrs. Revell as teacher of the pianoforte and organ. Both these continued for a length

of time to render excellent service to the Institute. The former was for some years Teacher-in-charge of the male department. Mr. Bullantyne was preparing for the ministry of the Presbyterian Church, and Mrs. Revell was the wife of an invalid clergyman of the Church of England. The fact well illustrates how, under the management of a broad-minded man, a denominational college may be truly Christian without being narrowly sectarian. It may be added, too, that throughout the whole course of the Woodstock College, a considerable percentage of its students, as well as of its teachers, have been members or adherents of other than Baptist churches. In a few instances even Roman Catholics have attended with satisfaction both to themselves and to the Faculty.

In 1863 Rev. William Stewart, B.A., retired, and was succeeded by the author of this volume as instructor in Classics and Logic.

In 1867 the resignation of the lamented Professor Hankinson, M.S., who had been connected with the Institute from its inception, and who was a most enthusiastic and successful teacher in the departments of Mathematics and Natural Sciences, was made necessary by his failing health, and was followed by his death in a few weeks. He was succeeded by Professor Jabez Montgomery, M.S., of Michigan University, whose efficient services were continued at the college for some time after the death of Dr. Fyfe. To Professor Montgomery's exertions the college and the denomination are largely indebted for the observatory, telescope, and some other scientific apparatus now in use at Woodstock.

In the Catalogue for 1873-74 we find that the staff of instruction had increased to twelve, and in 1878, the year

of Dr. Fyfe's death, to sixteen. S. J. McKee, B.A., now of Rapid City, Manitoba, came to the Institute on his graduation from the University in 1873, and continued to labor indefatigably in its interests until shattered health compelled his retirement, in 1881.

M. S. Clark, B.A., was added to the staff in 1876, and rendered excellent service until 1882, when he left in order to complete a special course of study in Modern Languages. Prof. McKee and, after him, Prof. Clark occupied the position of Teacher-in-charge, one of the most onerous and responsible in connection with the institution.

Rev. Newton Wolverton, B.A., the present energetic Principal, was summoned by Dr. Fyfe from his pastorate in Onondaga, in 1877, to take charge of a department of instruction.*

Other gentlemen of our own denomination who were connected with the teaching staff for longer or shorter periods during Dr. Fyfe's principalship were: Messrs. H. G. Phillips, H. N. Chute, Hugh McQuarrie, and J. I. Bates. The last named, as will be known to many readers, has since graduated from the University of Toronto, and has

* The correspondence between Dr. Fyfe and Mr. Wolverton affords a characteristic and somewhat amusing illustration of the kind of pressure the former sometimes brought to bear when he thought the *cause* demanded it. Mr. Wolverton's church was loth to lose him, and, in view of its opposition, he hesitated to accept the appointment. A letter, stating the difficulty and asking to be excused in consequence, elicited the following rather peremptory reply:—

"MY DEAR YOUNG BROTHER, —The claims of the denomination are superior to those of individual churches. It calls you here, and we shall expect you to be on hand for duty on the first of September.

"Yours very sincerely,

"R. A. FYFE."

"When, two days later," says Mr. W., "I received the Catalogue containing my name as teacher of Mathematics, I submitted."

been for some years, as he still is, filling an important position in the college Faculty.

Amongst those belonging to other denominations who rendered efficient service from time to time as teachers may be mentioned Mr. H. B. Spotton, B.A., now Principal of Barrie Collegiate Institute; George Dickson, B.A., now Principal of Upper Canada College; J. E. Wetherell, B.A., now Principal of Strathroy Collegiate Institute; and Rev. S. J. Taylor, B.A., now pastor of the Presbyterian Church, Moose Jaw, N. W. T.

One of the most difficult and delicate situations in the institute is that of Governess or Lady Principal. On the opening of the new building in 1861 Mrs. S. T. Cooke was appointed to that position. She was succeeded two years later by Mrs. J. E. Wells, and the latter in 1867 by Mrs. Elizabeth Hendrie, (now Mrs. Thompson, of Guelph), whose deservedly popular tenure of office was continued until 1872. Miss Dorr, Miss Giddings and Mrs. Nott, all from the United States, were afterwards successively appointed, and held the position for shorter periods. Of other ladies whose names will be familiar to many readers, and who rendered faithful and valuable service as teachers in the Institute at different periods during Dr. Fyfe's administration, those of Miss McGinn, (now Mrs. J. W. A. Stewart); Miss Brown, of Nova Scotia; Miss McNeal, of Rochester, N. Y., and Miss Read, of Nova Scotia, (since Lady Principal and now Mrs. J. I. Bates), will immediately suggest themselves, with others, to those familiar with Institute history.

In view of the recognized ability and scholarship of many of the above-named, and the prominent positions now filled by several of them, this brief mention will

suffice to show that, amongst other qualifications for his high office, Dr. Fyfe possessed in a good degree the ability to select, and to attach more or less permanently to himself, fellow-workers of the right stamp. This discernment is, to one occupying such a position, a matter of the first moment. Every one knows that the highest success of any institution of learning depends scarcely less upon the ability than upon the harmony and enthusiasm of its teachers. Of course it cannot be claimed that his penetration never failed him, or that all his appointments were equally well-advised, but he was quick to discover, frank to admit, and prompt to remedy a mistake, though the latter was always done, as far as possible, with an exceptionally tender regard for the feelings of those concerned. On the whole it may safely be said that few men occupying similar positions have been more uniformly successful in securing associates of the right stamp in mind and in heart. With him the moral always took precedence of even the mental qualifications.

For about eight years from the opening of the Institute Dr. Fyfe continued to bear alone the heavy burden of instruction in the Theological Department. The following extract from a private letter written in the fall of 1861, will convey some conception of the amount of labor involved, and the terrible strain to which his nervous system must have been subjected by years of that kind of work. Apologizing for delay in answering a letter he says:—

“The truth is, I suppose, that my work is very hard this term. To say nothing of the general care I have of all matters pertaining to the Institute, and the very great amount of cor-

responsedence which the receipt of the money throws upon me, I have work enough for a much abler man than I am. You may judge. I lecture on Theology three times a week ; on Church History three times a week. I have a class in Romans twice a week. I am requiring the students to write out a new translation, commit to memory a thorough analysis of each chapter, and examine every important word. I have a class in Natural Theology three times a week ; a class in Mental Philosophy three times a week ; a class in Moral Science twice a week ; and a Senior Reading Class twice a week. Nor am I skimming these subjects. I intend to put the classes into the hands of professional examiners at the end of the year, and I think they will not discredit me. In Theology we have spent nearly ten weeks on the Attributes of God. So you can see we are working over the topics. You can readily imagine that I have enough to do, for I have not examined many of these subjects for twenty years. My aim is to give to each class just as much work it can do, and do well. I have a Bible class on Sandlys, besides preaching as I find opportunity. But I like my work and thank God that He has given it to me, though it is not of my seeking."

In 1868 the extension of the theological course, rendered necessary by the higher qualifications and growing wants of students, made an addition to the staff imperative, and Rev. John Crawford—who, a few years later, received the degree of Doctor of Divinity from the University of Acadia College, Nova Scotia—was appointed. Dr. Crawford continued to labor assiduously and harmoniously with Dr. Fyfe until the latter's death.

In the Institute Catalogue for 1875 appears the name of J. C. Yule, B.A., as Professor of New Testament Interpretation and Evidences. The story of Professor Yule's short term of service seems, when viewed from the low standpoint of earthly plans and expectations, very sad. In him high scholarly ambition, and devoted, self-denying piety, were blended in a rare combination. After years

of toil and struggle that might almost be called "heroic," he seems to have come within sight of the goal of his high purpose when, having graduated with honors from the University of Toronto, he was appointed to a professorship in the Theological Department of the Institute. The subjects assigned him, too, were those which were most congenial to his tastes, and for which his training and talents admirably fitted him. But, after two short terms of intermitted and painful work, he was called to lay aside his books, say "Good-bye" to his students, and depart to a higher service. His struggles, his achievements, his lofty aims and hopes, have been fittingly recorded by the one who knew him best,—his devoted wife. It is, therefore, needless to dwell upon them here. As he had been, however, a student of the Institute, and may be regarded as, in a certain sense, one of its products—a noble specimen of the kind of young men it was adapted, by means of the spirit which Dr. Fyfe had been mainly instrumental in breathing into it, to call forth from obscurity and train up for usefulness—it may be interesting to quote a few sentences from Dr. Fyfe's own truthful description in the funeral sermon which he preached by request of the departed:—

"The life and labors of Mr. Yule stand out as an example to students for the ministry. He did 'covet earnestly the best gifts.' 'This one thing he did.' Few men ever more eagerly or more persistently sought to cultivate their powers, and store their minds with useful knowledge. His aim was to prepare himself 'to vindicate the ways of God to men,' to expound the Scriptures, and to teach others to expound and enforce them. And he largely succeeded in accomplishing this aim. He obtained a clear insight into the word of life, and a nice appreciation even of those delicate shades of meaning, which (in the original) enrich and adorn the sacred Scriptures. He

had a cultivated taste as a writer, and a just appreciation of the force of language. In a word he laid a broad and solid foundation on which to build for the benefit of others, a grand structure of Scripture knowledge. One great object stood out before him, namely, to make known to his fellow-men the unsearchable riches of God's truth. No higher aim can be placed before any man, and none is more worthy to employ our noblest endowments in this world and the next."*

Meanwhile the natural development of the theological course had made a third professor a necessity. Happily it was no longer difficult, as in the earlier years of the Institute's life, to find suitable men, men of extensive and accurate scholarship, and high Christian character, without leaving Canadian soil. The thoughts of Dr. Fyfe and the Trustees were at once directed towards another of the sons of the Institute, who had also carried off high honors from the Provincial University; and the late Rev. John Torrance M.A., was appointed to the vacant professorship. As is well known he not only remained as a co-laborer with Dr. Fyfe till the latter was summoned to the Master's presence, but succeeded him in the principalship of the Theological Department. His unexpected, and as it would appear in our superficial range of vision, untimely death, on the eve of his entering upon the duties of the professorship to which he had been appointed in McMaster Hall, will still be fresh amongst the melancholy recollections of readers.

This brief review of the *personnel* of the Faculty of the Institute during the period of Dr. Fyfe's presidency may, it is hoped, serve two useful purposes. It will illustrate to some extent what may be called the internal

* From "Records of a Vanished Life." I know not whether the edition of this little work is exhausted. It ought to be in the hands of every Baptist theological student in Canada.

LIFE AND LABORS OF

growth of the school, that is, the enlargement of its courses of instruction, both by constant increase of the number and range of the subjects taught, and by the gradual addition of three or four years of study to the number originally prescribed. It will also recall to the memories of those in the denomination who take an interest in its educational work, the names of those who were the chief co-workers with the lamented Principal, and to whom he would have heartily accorded their meed of credit for the grand and imperishable work the Institute did, under his management, for the denomination and the country.

Two causes conspired to make this steady enlargement of the staff of instruction a necessity to the best interests, if not to the very life, of the Institute. These were the constant increase in the number of students which was the rule for many years, and the rapid rise in the general educational status of the Province. To the former of these it may be well to refer a little more particularly.

The growth of the Institute exhibits several distinct stages. The first of these may be roughly said to have terminated about the year 1869 or 1870. Up to this time the number of students in attendance had steadily increased at the rate of from ten to twenty per cent. each year. This result had been obtained without any special effort, such as is generally put forth by institutions of the kind, the fact being that the limited accommodations were such as would have rendered any very large accession of students a source of embarrassment rather than of strength. The first enlargement was made in the summer of 1869. This was in the shape of

the small building at the west of the main edifice, which was afterwards used as a Theological Hall. This building was hastily erected in order to provide accommodations which it was foreseen would be immediately and urgently needed. Owing to the sale of scholarships at the outset the income for tuition fees had, up to this period, been very small. The consequence was that the Institute found itself about \$4,000 in debt. A successful canvass was made for contributions to wipe this out and for the additional sum, about \$2,000, required for the new building. The response was so liberal that Dr. Fyfe was able to announce at an educational meeting held in St. Catharines in 1870, one year after the opening of the new building, that the institution was entirely free from debt. This result was not, however, reached without many urgent appeals and much hard and persistent canvassing.

This happy state of affairs was of but brief duration. The very prosperity of the Institute impelled the Faculty and Trustees to organize advance movements and incur new responsibilities. The second stage of growth was immediately entered upon with an accelerated rate of progress. Even while making the above announcement in 1870, Dr. Fyfe found it necessary to add as follows:—

“The new edifice which was occupied a year ago for the first time, provided rooms for sixteen male boarders, besides two class-rooms, and two other rooms for the objects of the Institute. There has been a steady increase in the attendance for several years, but more especially during the last four terms, that is, since the new building was provided. The aggregate number on the roll for the year 1886-7 was 282; for 1867-8, 297; for 1868-9, 303; for 1869-70, 322. Last autumn term we had on the roll at the close of the term, 114; this autumn we had during the first month of the term 125. And the

prospects are that we shall have 150 in actual attendance during the winter term. Last winter we had 134. The question presses itself upon us. Where shall we put them? Our present state is this: we have only three vacancies for female boarders, and two of these are spoken for; we have but one vacancy for male boarders, and this is the case after four students who intended to board in the Institute Hall, have taken private board. Our dining-room is full, and our class-rooms, with some of our classes, are over-crowded. What shall we do?"

The necessity for further enlargement was obvious and urgent. About this time another event occurred which stimulated the action of Dr. Fyfe and the Executive Board. Mr. Henry Burtch advertised for sale his farm, which was immediately adjoining and in front of the Institute grounds. It would never do to let this fall into the hands of speculators, and so run the risk of having the Institute grounds hemmed in by incongruous, possibly objectionable, surroundings. More land, too, was essential to the future growth and prosperity of the Institute, which had hitherto only six acres for all purposes. The Hon. William McMaster, already the largest contributor to the College, on being consulted, agreed with Dr. Fyfe and the Committee that the farm must be secured. With characteristic liberality he went further. He and T. J. Claxton, Esq., of Montreal, another of Dr. Fyfe's most intimate friends, and of the Institute's most generous benefactors, agreed to provide \$6,000, which was considerably more than was necessary for the purchase of the whole farm of sixty acres, on condition that the denomination would subscribe an additional \$12,000, which, with the amount accruing from the sale of any surplus land, might form the nucleus of an endowment.

The farm was purchased for \$4,000. Dr. Fyfe, in

response to another earnest appeal and laborious canvass, obtained pledges and promises to the amount of about \$13,000. As the necessity for larger accommodations was imperative, the surplus, instead of being directly invested as the beginning of an endowment, was, by mutual consent, employed in making extensive enlargements and improvements in the original building, and in erecting the Ladies' Building on the eastern side of the quadrangle. This appropriation of the fund was agreed to on a condition which made it equivalent to a permanent investment of the money for the promotion of ministerial education, in which the donors were chiefly interested, and in aid of which they wished their contributions applied. It was found, on careful computation, that the annual income that might be reasonably expected to accrue from the sum thus diverted for building purposes, would suffice to pay for the tuition of twenty students in the Literary Department. The Trustees therefore, on behalf of that department, bound themselves, for all time to come, to furnish free tuition to any required number of students not exceeding twenty, having the ministry in view. To the Ministerial Education Committee was assigned the duty of determining what students should from term to term have the benefit of this provision. The arrangement was, probably, the best possible under the circumstances, but it had the effect of placing a burden of perpetual debt upon the neck of the Literary Department, which it was ill able to bear; the tuition thus provided gratis being equivalent to a payment of several hundreds of dollars of interest yearly.

During the years 1870 to 1875 the tide of Institute

affairs was at full flood. The curriculum was improved and extended, and the sessions were re-arranged and made symmetrical; the school year being divided into four terms of ten weeks each, instead of, as previously, into three terms of unequal lengths.

In October, 1873, an Educational Re-union was held at Woodstock to celebrate the completion of the Ladies' Building, and the other extensive improvements which had been made in the old edifice and in the grounds.

In reference to this meeting the *Baptist* said:—

"It was calculated that nearly 400 visitors were present, many of whom had never seen the Institute before. The neat and substantial character of the buildings and the fine appearance of the large body of students (about 175 being at present in attendance), elicited frequent and gratifying remarks. A sumptuous collation was served in the spacious dining-hall, and the public meeting was afterwards organized in the chapel-room by the appointment of Dr. Fyfe to the chair. Dr. Castle's address was a rare treat. In earnest and eloquent terms he advocated the necessity and importance of a thorough Christian education, not for Ministers of the Gospel alone, but for every profession in life. The address was frequently applauded, the speaker evidently carrying with him the entire sympathies of the audience as he proceeded step by step in the development of his theme. At the close an interesting financial statement was read by the Treasurer, Bro. R. W. Sawtell. The Hon. W. McMaster moved a resolution, seconded by William Craig Esq., expressing great gratification at the enlarged facilities now provided for the accommodation of students, and affirming that the Institute merits and shall receive the hearty and united support of the Baptists of Ontario and Quebec. Nearly \$1000 was raised in a few minutes before the meeting closed."

But the sky was not yet clear, nor the sailing all plain. The financial statement referred to showed that in spite of the most earnest efforts and the most rigid economy

in building and management, the amount of paid subscriptions fell far short of the actual need. Within a very few weeks Dr. Fyfe was obliged to make another earnest appeal, showing that over \$7000 more were required to free the Institute again from debt, and supply indispensable additions to the library, philosophical apparatus, etc. The unpaid balance of this debt was afterwards provided for in the fall of 1874, as Dr. Fyfe says in a circular issued in April, 1875, "by pledges given, not by the churches generally, but by a few generous friends who came to our rescue."

In the winter of 1874-5 the attendance in all departments of the Institute was larger than ever before, almost or quite up to the limit of the increased accommodations. Arrangements had been or were being completed with the Senate of the University of Toronto, in virtue of which affiliation with that Institution was made real and effective, instead of as theretofore, nominal and worthless. Henceforth students could pursue their studies at the Institute to any extent, and go up to the University examinations on an equality with the students of University College. The staff of teachers was large and efficient, and everything seemed to indicate that another stage of progress had been entered upon. But just at this point matters took a turn for the worse. In the middle of a most promising session, an epidemic fever broke up the school. The students were scattered so widely that many failed to return at the appointed time. All the expenses for tuition and general management were of course going on during the interval, and with the largely diminished attendance afterwards. The result was a very serious financial deficit at the end of the

year. Close upon the heels of this disaster came the long, memorable, years of business depression. Those "hard times," though they did not further diminish the attendance, effectually prevented any material increase for several years. The annual expenses of the Theological Department too, had now become heavy, the salaries of three professors, and the funds in aid of students, having all to be provided by voluntary contributions. During the "hard times," the contributions fell considerably short of the amount necessary to meet these obligations, and the Trustees were obliged to provide for the deficiency out of the income of the Literary Department. The inevitable consequence was the accumulation of still another debt.

During the years now under consideration an important question arose in respect to the Literary Department. Owing to the great increase in the number, and the great improvement in the character, of the High Schools and Collegiate Institutes, the competition for students became very keen in the studies covered by the earlier years of the Institute course. There was, consequently, a tendency to the falling off of pupils in the Preparatory Department. At the same time, in consequence of the rapid elevation of the standard of Baptist education, both for the ministry and for secular pursuits, aided by the influence of the affiliation which had now been effected, a constantly increasing number of students were ambitious of a full university course. This was regarded by the Faculty as a healthful and worthy ambition, and encouraged accordingly. But it was found or feared that two undesirable results would follow, unless some further advance could be made at Woodstock. Students

having the ministry in view, after spending three or four years at Toronto, would in many cases be unable or unwilling to return to Woodstock for the theological course. They would be tempted either to enter upon the work of the pastorate without adequate theological training, or to go abroad to institutions more amply endowed, in which case, as all experience proves, a large percentage of the best men would be lost to Canada. Said Dr. Fyfe, in one of his reports, referring to these points, "If any one mistakes a B.A. for an adequate preparation for the ministry, he will make a woful blunder. And if he go to another country to study, there are fifty chances to one that he will do his life-work there."

In regard to other classes of students, also, it was felt to be undesirable that, after having remained long enough at the Institute to become somewhat imbued with its spirit, but not long enough, in many cases, to have characters fully formed, or convictions strongly fortified, they should be obliged to leave and enter into an atmosphere not charged with the same powerful moral and religious influences. The Professors, too, several of them university graduates of high standing, were naturally reluctant to have the best students constantly drafted out of their classes, just when the relationship of teacher and student had become most profitable to the latter and most pleasant to both. In the great majority of cases it was found that these students would gladly continue their collegiate studies at the Institute, were it possible to do so. Still further it was known that many promising young men and women, who could not, or would not, go to Toronto, would gladly

pursue their studies a year or two longer at the Institute, were provision made for their fuller instruction.

These facts and considerations were frankly and fully set before the denomination through the press and in its representative assemblies, and especially at the Convention in Toronto in 1876. It is quite possible that the opinions and preferences of Dr. Fyfe and other professors made them too partial advocates of a course for which the denomination was not yet prepared. But it was, at least, clearly shown that the Literary Department had already been developed considerably beyond the point up to which there could be any reasonable hope of making a college self-supporting, and that, if the proposed extension of the course to cover the pass and honor work of the Second Year of the University curriculum, should be made, an additional income of at least \$1,500 a year must be guaranteed from outside sources.

Dr. Fyfe's own words may be quoted as a succinct account of what followed. In an address to the friends of the Institute, dated November 1876, he says:—

“At the largest meeting ever held in the interests of the Institute, a plan was unanimously and most cordially adopted, for the two-fold purpose of paying off the debt of the Institute, and of adding another year to the curriculum.

“The plan was this. It was conceded on all hands that the stringency of the times forbade any attempt to raise a permanent endowment for our school at present. But it was hoped that in three or four years the state of the country would be such, financially, as to warrant the effort to raise an adequate endowment. In the meantime, what could be done to help on our educational work without overtaxing the denomination in these hard times? It was resolved:

“First to pay off the debt of \$5,500 resting on the Institute, in two yearly instalments of say \$3000 each; the first payable in November, 1877, the second in November, 1878. It was

proposed to secure pledges from the friends of education to meet these two instalments of the debt. It was felt that this could be easily done by the denomination without 'feeling it.'

"Secondly, in order to secure a very important improvement in the school, the large meeting in Toronto voted to raise \$1500 a year, for three years, (that is till we may be able to take steps to raise a permanent endowment,) to supplement the fees of the Institute. This is to be a special contribution distinct from the \$4000 required for ministerial education. Towards these \$1500 we propose to secure pledges payable in 1877, 1878 and 1879. That the good friends at the meeting in Toronto were sincere in regard to their plan is proved by their pledging considerably over one-third of all we ask."

Owing to causes amongst which the increasing stringency of the money market, and the failing strength and energy of Dr. Fyfe, were probably chief, the simple plan thus outlined was not successfully carried out, so far as the all-important financial part of it was concerned. The year was added to the course. The students who went from the Institute to the various University examinations met with very gratifying success, and most of them returned to the Institute to pursue their studies; but supplementary funds to meet the heavily increased expenses were not forthcoming. The resolutions of the Toronto meeting were but very imperfectly acted upon by the denomination. The consequence was an increasing burden of debt. The imperative necessity for making an immediate effort to raise an endowment was coming to be acknowledged on all hands. But at this critical juncture the whole aspect of affairs was changed by the death of him who had been from the first the moving and guiding spirit of the whole educational enterprise.

The sequel is well known to most readers, and is, of

course, beyond the proper scope of this book. The denominational leaders concluded that the attempt to do University work proper at the Institute was at least premature, involving expense which the body was, as yet, unable or unwilling to bear. Wisely, perhaps, under the circumstances, it was resolved to inaugurate at once a policy of retrenchment by cutting off the last year of the Institute course. A movement with a view to raising gradually a partial endowment was commenced, and is still being pushed with a fair prospect of ultimate success. The present writer may, however, be permitted to express his earnest hope that the curtailment of the College curriculum may prove to be, as intended but temporary, and his unshaken conviction that the Baptists of Ontario will never be in a position to accomplish fully their high mission, and to place themselves abreast of the foremost religious bodies of the country in Christian influence and power for good, until they shall have in operation, in Woodstock or elsewhere, a well endowed College thoroughly equipped for full university work.



CHAPTER XXVI.

A PUBLIC BENEFACTOR—THE QUESTION OF REMOVAL—DR. FYFE'S ATTITUDE—HIS REASONS SOUND—THE CONDITIONS CHANGED—HIS BENEFICIARY SYSTEM -- RELIGIOUS INFLUENCE IN THE SCHOOL — SOME OF ITS FRUITS — THE JUDSON MISSIONARY SOCIETY—ITS GIFTS TO FOREIGN MISSIONS—THE ASSOCIATED ALUMNI—THE INSTITUTE LIBRARY—OUTSIDE LABORS—SERVICES TO HOME MISSIONS — THE FOREIGN MISSION WORK ORGANIZED—REV. JOHN BATES—REFLEX INFLUENCES OF MISSIONS—WOODSTOCK AND OTHER CHURCHES—A DENOMINATIONAL COUNSELLOR—A BENEFICENT POPE—MEANS AND ENDS.

THE MAN who is successful in founding an institution of learning, under such conditions that thorough mental training is perpetually combined with the presence of the highest moral and religious influences, is one of the best benefactors of his race. He sets in motion a train of causes which must in the nature of things go on operating, not only while the college endures, but through all time, for the highest good of humanity. Such a philanthropist, the writer is firmly convinced, was the subject of this memoir.

The full scope of the beneficent influence of the Institute is not measured by its direct work as an educational institution. The fructifying power of its animating principle is sure to manifest itself indirectly through side agencies and enterprises. Without a brief reference to some of these, that soon sprang up in connection with

the Institute, this work would fail in an important particular, in the attempt to furnish material for a just estimate of Dr. Fyfe's life and labors.

Before leaving, however, the history of the college proper, a remark may be ventured on Dr. Fyfe's attitude in relation to the removal of the Theological Department to Toronto, since effected under so happy auspices. It has already been seen, incidentally, that Dr. Fyfe from the first considered such removal as probable, and, no doubt, regarded it favorably. In his "Historical Sketch," in 1878, he says:—

"A strange notion prevails in some quarters that I am the great obstacle in the way of removal—that I am personally bound up in the idea of the school remaining at Woodstock. There never was a greater mistake. I spent some of the best years of my life in Toronto, and a number of my oldest living friends are there; it would be strange if I did not personally prefer Toronto. My sole reason for preferring to remain here, *for the present at least*, is because I think it best in the present state of the denomination for us to do our work here,—I am as certain of this as I am of any opinion I ever formed from experience and observation,—and because we have not the money, nor do I believe we can raise it to warrant moving."

This same opinion—that it would be perilous, if not ruinous, to the enterprise, to attempt the removal of the Theological Department—he had strongly expressed on previous occasions. As will be remembered by some, he had even gone so far at one time, when the question of removal had been broached by Dr. Castle, as to beg him to leave it in abeyance till he, Dr. F., should be "under the sod."

Nor was his usual penetration at fault in this matter, notwithstanding the removal was so soon afterwards brought about with every prospect of the happiest results.

The memorable discussions at Guelph and other places, which preceded the change, made it abundantly evident that Dr. Fyfe had rightly gauged the feeling of the denomination, and that any attempt at removal, under ordinary circumstances and by ordinary methods such as he had in mind, would have resulted either in failure or in the split in the denomination which he so much dreaded. Of course when one brother came forward and munificently provided the whole sum required for the new building, and for at least a partial endowment, the aspect of the situation was entirely changed. The chief root of the objections was cut away at a stroke. The great burden, which Dr. Fyfe in his enfeebled state of health felt unwilling even to touch, was lifted at once. Those who knew Dr. Fyfe most intimately know well that the dread of another great financial struggle was the crucial point with him. He dared not enter upon it. For nearly twenty years he had been canvassing for money; pleading with his friends and the denomination for money, more money. He had, by dint of personal appeal and effort, collected funds for erecting all the Woodstock buildings, for the support of the Theological Department during all those years, for aiding needy theological students, and for the wiping out of debt after debt.

The columns of the *Baptist*, from month to month and year to year, teemed with his requests and remonstrances. The greater part of his vacations which he should have held sacred for rest and recreation, as well as every available occasion during term, had been spent in the irksome and too often thankless work of personal solicitation. He had now become utterly wearied; worn out in the service. His nervous system shattered,

and his physical strength failing, his old courage and energy were deserting him. Hence, when confronted with a proposition which seemed like a demand that he should do all this work over again, and recommence what began to look to him almost like a labor of Sisyphus, it is no wonder that he recoiled from the task. Had he lived to see the McMaster Hall of to-day projected and established, his heart would have indeed been glad. It is now, doubtless, gladdened by all that is good in so noble a work.

The Beneficiary System adopted early in the history of the Institute and adhered to throughout, is deserving of record and of commendation. It was found at the outset that while some means of assisting indigent students for the ministry was absolutely essential to the furtherance of the great object in view, it would be quite out of the question to offer aid on anything like the princely scale adopted in many American Institutions. Moreover Dr. Fyfe and his associates more than doubted whether such a system would be beneficial or desirable, even were it possible. The following from the "Historical Sketch," written a few months before Dr. Fyfe's death, clearly outlines the course pursued at Woodstock:—

"With us during the last twelve or thirteen years, our students for the ministry, in all stages of preparation, have averaged from fifty to eighty. At the present time we have seventy-three. Had we aided all who need help as they aid them in the States, during their whole course, we should have required nearly five thousand dollars, in addition to the professors' salaries—about eight thousand a year from the denomination! Yet there are schools, not a whit better than ours, which require, to keep them going, nearly twice eight thousand annually!

"Our poverty compelled us to adopt a system of aiding the needy more nearly within our reach.

"1. We determined, as far as possible, that all our students should aim at supporting themselves, and thus develop all the self-help that was in them.

"2. We made ourselves acquainted with all the destitute churches and promising mission-fields in the country, and all the students who could preach or act as colporteurs were sent out to these fields during the long (five months) vacation, care being taken to send the right man to the right place, so far as we could judge. In this way many would receive nearly enough remuneration to keep them during the next seven months of study.

"3 By a special arrangement,* we are enabled to give free tuition to as many as twenty students in the Literary Department (students in the Theological Department proper are never charged tuition), which furnishes a much-needed relief to a number.

"To some who actually require our aid we make a money grant, not exceeding \$60 per annum. *And though we have never refused any really deserving student who applied to us, we have not paid out in any year, I think, more than \$800 in cash to aid students.*

"5. In addition to the foregoing provisions, some two or three students, under our advice, stay out for a year to teach, or to preach, to earn means to complete their studies. Some two or three more are aided by churches, or by private individuals, in acquiring an education. Here, then, is our beneficiary scheme developed gradually during the last thirteen years. What it has done in developing the self-help and self-reliance of our young men; what it has done for mission-fields and destitute churches; and how it has contributed to carry on our work of ministerial education, which otherwise could not have been carried on for want of means, "The Day" only can declare. Let any able business man take into consideration the amount and quality of the work which we have done, and how we have husbanded and managed our little means to do it, and if he does not say "*Well done!*" I shall be much surprised."

* See *ante*, page 349.

The history of the strong religious influence which always, in a greater or less degree, pervaded the school, and found expression in the active, earnest, piety of very many of its students, cannot be written. One shrinks from statistics in such a matter, even were statistics possible. The following from the same source as the preceeding quotation merely suggests the direction in which such fruits are to be found. "The Day" itself alone can reveal the full harvest:—

"Since the Institute was opened we think fully four hundred have been hopefully converted within its walls, and several of them are now preaching the gospel. Besides the many hundreds who have been educated by us for business pursuits, and the many trained to be school teachers, we have graduated from the Theological Department fifty-five, and in a few weeks six others will be added to this number. In addition to these, about forty have settled as ministers, who have not completed our course of study. That is, nearly one hundred laborers are in the Lord's vineyard to-day who have been more or less trained by us for their work. Fourteen of our students have graduated from Toronto University, and ten are there as under-graduates. Two have graduated in the arts department of American colleges, sixteen have studied medicine, six have studied law, and ten ladies have taken our full course, which entitles them to our diploma. This exhibit, we know, is far from perfect, but it approximates toward a fair statement of what we have done, so far as figures can state it."

Nor should we forget to take into the account, as a very important element in any attempt to estimate the permanent results of Dr. Fyfe's educational work, the influence of the hundreds of students of both sexes who, without completing any regular course, went out from the Institute, after longer or shorter periods of study, to various spheres of industry, and whose minds and hearts and lives were, in very many cases, the better for the im-

pressions there made and the influences there brought to bear upon them.

Amongst the more permanent organizations which have caught and reflected, in a good degree, the spirit of the Institute and its founder, the Judson Missionary Society and the Society of the Associated Alumni are deserving of special mention. Not only did the former foster a missionary spirit which is still making itself felt in many churches in Ontario and Quebec, but, considering the straitened means of the great majority of its members, it managed to make up a sum total of contributions for Home and Foreign Missions which would surprise many societies and churches possessing much larger means but narrower conceptions of duty in this respect. At an early stage in its history a printing press was purchased by the efforts of this society for the use of the Telugu Mission. Best and most precious gifts of all, it gave to that foreign field three of its most successful and devoted missionaries.

By cherishing the memory of school days, by the electric girdle of ever-fresh sympathy with which it encircles the college and its workers, as well as by its actual contributions and the tangible support it affords in other ways, the Associated Alumni are doing much to strengthen and perpetuate the educational impulse which Dr. Fyfe imparted to the denomination.

To attribute so much of the credit for what has been done to the departed, is not by any means to depreciate the merits of the individual workers composing these societies. The good seed was skilfully sown, and it fell upon good soil. The abundant harvest is the fruit of both conditions. It takes true men to appreciate a true

man. Only living spirits can catch the inspiration of a living spirit and send it on in an unbroken and ever-widening current of Christian activity. But this book has to do only with the first mover.

Another institution, of a somewhat different kind, which will long stand as a memorial of the foresight and energy of the founder of the Institute, is the College Library, which he was the means of getting together. As modern college libraries go, this is, of course, but small. But the few thousands of volumes thus collected as the permanent property of the college and the denomination, were in the main, well chosen. They represent, moreover, a great deal of thought and activity. When the want of money for the absolutely necessary daily expenses of the school was always so pressing, there never came a time when a general appeal could be made to the friends of religious education for funds for library purposes. The contributions for this purpose, were in nearly every instance the special and supplementary gifts of a few warm friends of Dr. Fyfe and his work. Such notices as the following, appearing from time to time in his reports to the *Baptist*, show the process by which so many useful books were gradually got together. "We have made a very *valuable addition* to the Institute Library, in the departments of history, mathematics, metaphysics and natural science, and more especially in the several branches embraced in the Theological Department. The generous friends who contributed the funds by which we have thus greatly added to the permanent efficiency of our school, are the Hon. Mr. McMaster and Mrs. McMaster, T. James Claxton, A. R. McMaster, Mr. Beemer of Brantford, Thomas Lailey, and Wm. Ryland of Manchester.

This valuable addition has given an impulse to the whole school." Mr. Claxton, it should be added, was for years, without detriment to his other large subscriptions, a regular and liberal contributor to the library fund. Both Woodstock College and McMaster Hall are now profiting by his wise gifts, and those of others in those early days, for the purchase of books. The spirit in which Dr. Fyfe wrought for the establishment of a good library at Woodstock, was fittingly and nobly followed up after his death by the act of his widow in placing his own valuable private collection in an alcove of the college library, for the perpetual benefit of its students and teachers.

Passing beyond the sphere of college life, we can but glance at the outside labors of this indefatigable worker. His relations to the work of the Home Mission Convention have been already touched upon. It need only be said further in reference to these, that his interest in the work was deep and abiding during all those eighteen years he spent at Woodstock. He was a regular attendant at the meetings of the Convention, and of its Board, on the latter of which his name was always prominent. With the exception, perhaps, of Dr. Davidson after years spent in the secretaryship, there was no other member who approached him in the extent and minuteness of his knowledge of the Churches and the Home Mission Stations. His opinion and advice were generally the end of all controversy on questions of policy. The fact, too, that he in reality controlled the movements of the Theological students, who usually spent several months of each year in missionary work, and were amongst the most laborious and successful of the missionaries of the Convention, gave to his services in this connection a twofold value.

The Foreign Mission work of the Baptists of Ontario and Quebec, he may be said to have originated. During the year 1866, or earlier, a brother remarked in his hearing that it was a reproach to the Denomination in these provinces that they were doing nothing in any regular or systematic way in aid of the great mission of the church, to make known to the heathen world the unsearchable riches of Christ. The remark seems to have sunk into his mind. With characteristic promptitude and energy he set about seeing what could be done. He opened a correspondence with the Baptist Foreign Mission Board in Boston, and as the result of that correspondence, as the secretary informs us in the first annual report of the Canadian Society, "Dr. Murdock was deputed to visit the Province and invite co-operation with the American Society. An informal meeting of six ministers was held in the parsonage at Beamsville, and a conference held with Dr. Murdock. The result was the organization of "The Canada Auxiliary to the American Baptist Union," by the appointment of a Secretary and Treasurer. The late lamented A. V. Timpany, was ready and anxious to give himself to the work, to which he felt himself irresistibly called. Having completed his full literary and theological course at Woodstock, he proceeded to Boston, and was at once examined and received by the Executive Committee of the Union, and, accompanied by his devoted wife, the eldest daughter of the late Rev. John Bates, he went forth as the first Canadian Missionary on the Telugu field—the first offering of the Baptists of Ontario and Quebec, and of the Judson Missionary Society. With what unflinching devotion he gave himself to the great work; how abundantly his labors were blessed; how he

was followed in a few years by John McLaurin, a friend and brother like-minded, and likewise a son of the Institute, and a member of the Judson Missionary Society; how McLaurin was also accompanied by a daughter—the only other daughter—of that same servant of God, John Bates*, who was herself, too, a student of the Institute and a member of the Judson Missionary Society; how the Independent Canadian Mission was soon organized; how Timpany nobly laid down his consecrated life on the field, and how the others are still bearing witness for the Master, and rejoicingly winning the poor Telugus to His service, need not be told to the Canadian reader of this volume. Never was Dr. Fyfe more honored of God than

* No more whole-souled worker for Christ ever honored the ranks of the Baptist denomination in Ontario than the lamented Rev. John Bates. It mattered not whether the work was Home Missions, Foreign Missions, his pastoral work, or Ministerial Education, he was in it with mind, heart, and purse. He was for many years Secretary of the Board of Trustees of the Institute. The following extracts from a letter written to the *Baptist* in 1869, when an effort was being made to wipe out a debt of \$4000, is so characteristic that it deserves a place on the record of good deeds done for the Institution:

“Who does this debt belong to? Part of it belongs to the reader. As the Institute building was erected for the Baptists, and as the debt is on the building, it honestly belongs to the 16,000 members of our churches, and every Baptist is under a moral obligation to help pay it.

. . . I will be

One of	40	who pledge	-	-	-	-	-	\$50
“	80	“	“	-	-	-	-	25
“	100	“	“	-	-	-	-	20
“	200	“	“	-	-	-	-	10
“	400	“	“	-	-	-	-	5
“	1000	“	“	-	-	-	-	2
“	2000	“	“	-	-	-	-	1

Surely, surely, there are men out of the 16,000 Baptists who will meet the above. But as the Institution is a denominational necessity, and this debt, a just debt, contracted in good faith, which must be met, I will be one of 20 who pledge \$100 if nineteen more genuine Baptists can be found.” As Mr. Bates was a Baptist minister in Ontario, it need hardly be added that such offers as the above, which were frequent with him, were *not* out of his abundance.

when he was made His agent in arousing the Baptists of these provinces to a sense of their duty as custodians of the Gospel for the heathen. Nor was the work in all respects a simple and easy one. Some good and influential brethren had no faith in foreign missions; some thought there was quite enough for Baptists to do at home, and it would be wrong to divide the energies and sympathies of the churches. There were, even amongst Dr. Fyfe's chosen friends, those who had to be re-converted from their prejudices against foreign missions before they could be induced to put their hands heartily to this new enterprise. Probably no intelligent Baptist could be now found in Ontario or Quebec to deny that the Churches, the Home Missions, and the Educational Institutions, have all been gainers, rather than losers, through the impulse given to the spiritual life of the denomination, by the formation of the Foreign Mission Society, and that what has been contributed for the good work amongst the Telugus has been blessed to those that gave as well as to those that took. The contact of the out-tretched hand of Christian love and sympathy with the appalling sin and misery of heathendom, sent back a responsive thrill of divine pity that stirred the hearts of Canadian Baptists to attempt higher things both at home and abroad. The connection cannot be too closely kept up. The gracious outflow and the reflex current are still and always needed to maintain a healthful circulation, and develop the fullness of the true "higher life." Till we know what paganism is, we cannot fully know what Christianity is. The Christian whose heart has never yearned over those who are perishing in utter darkness, has never entered into full sympathy with the mind of Christ.

In later years, Dr. Fyfe became, also, the founder and father of the Manitoba Mission, another living and practical proof of the keenness of his foresight, as well as of the largeness of his heart. To that same foresight, as the writer of an obituary notice in the *Christian Helper* reminded us, we are largely indebted for the formation of the Superannuated Ministers' Aid Society. It is safe to say, in a word, that there was not one work of Christian philanthropy in which the Baptists of Ontario engaged during the last twenty years of his life, which was not either originated in his fertile and energetic brain, or materially helped by his strong and willing hand.

In the midst of his abounding labours in all these various directions, he still found time to preach the Gospel. His services in the pulpit were in constant demand. No arrangements for church opening, or ordination, or other special occasion, within any reasonable distance of Woodstock, were thought complete unless Dr. Fyfe's name was upon the programme. His services to churches destitute of pastors were in frequent requisition. The Church in Woodstock, in particular, he laid under many and weighty obligations. The following resolution passed by that church in November, 1863, affords a striking illustration:—

“*Resolved*, That the most cordial and grateful thanks of the church be tendered to Dr. Fyfe for the very faithful and generous manner in which he has fulfilled his agreement to supply the pulpit during the past year, thereby enabling the church to pay eight hundred dollars towards its debt.”

In addition to all these multiplied labors, were those he performed as the unofficial, but very real and hard-

worked counsellor of the churches, and of individuals. His correspondence was voluminous. He was consulted from east and west, in cases of personal, pastoral and church difficulties. The piles of closely written sheets, filled with details of troubles in regard to which he was asked to advise, or mediate, that would sometimes lie before him on a Saturday, were appalling, or would have been so to one less gifted with powers of keen insight and close condensation. The readiness with which he would strip a vexed question of its unnecessary complications, and the comprehensive, and usually satisfactory, brevity of his answers, were remarkable.

No one could wield so much personal influence, however legitimately acquired, in a democratic body like the Baptists, without exciting jealousy and dislike. It is no wonder that he was by some regarded as a kind of Baptist "pope," and accused of autocratic ambition. Some, even of his sincere friends and admirers, used to question seriously whether that could be a healthy state of the denomination in which a single individual did so much of the thinking and acting for the whole body. Had this marked pre-eminence been consciously sought for its own sake, or had it been conferred in any other way than by the tacit and well-nigh unanimous consent of his brethren, there certainly would have been good ground to fear for the integrity of Baptist principles. But he was remarkably free, as every one who knew him intimately must have known, from the contamination of self-seeking, as well as above the artifices of the demagogue and the devious devices of the caballer or wire-puller. He usually not only set his object before him with unusual distinctness, but went straight towards it. He

scorned to make his way by any by-paths or shady circuits. He did not possess the confidence of his brethren more fully than he deserved it by the unselfishness of his motives and the singleness of his methods. He was naturally somewhat impatient of tedious discussions, and sometimes lost sight of the advantages of prolonged deliberation. He failed, it may be, to take into account the fact that various persons come to their conclusions by various processes, and that few are able to reach the stability of assured conviction by so short a route as seemed often to suffice for himself. It is doubtful if he sufficiently estimated the value of the slower method, as the only way in which the minds of the larger number can be interested, and their sympathies permanently enlisted, in any public enterprise. For this reason he would, perhaps, have failed as a leader in a larger body, or one in which more of the members were prepared to assert themselves and to take their full share in discussion and action. When he visited the Baptist Convention of the Maritime Provinces a few years before his death he was struck with the numbers who seemed to take part in every deliberation. He was by nature, or habit, impatient of a multitude of counsellors. He was disposed to rely on a strong executive rather than a well-balanced legislature. Hence he gave, very unintentionally, some offence by the free expression of his opinion as to the methods of transacting business which prevailed in the East. In his anxiety always to reach a certain well-defined end, he no doubt often failed to remember that the means may be quite as important as the end. Important principles may be involved. The right of private judgment; the equality of the brotherhood; the necessity of having the largest possible number

interested in the work and committed to it; above all, the educative influence of unfettered discussion—these he may have undervalued. The circumstances in which he worked and lived were exceptional. To bring unity out of chaos, and energy out of torpor; to fuse into harmonious activity the most incongruous and discordant elements; to put a stop to endless divisions on questions of “mint, anise, and cummin,” and enlist the disjointed Baptist forces in a united and effective campaign against the common foe; such was the denominational work given him to do. This work he did as no other man in Canada, as few men in the world, could have done it. If the methods were in some respects exceptional, so were the circumstances. Neither the one nor the other are likely to be repeated in Ontario. It is to be devoutly hoped that God will raise up many other men as able and good and true to do his work here, but it is in the highest degree improbable that the Baptists of Ontario will ever again be under the rule of a one-man influence at all comparable to that which Dr. Fyfe wielded so beneficently for a score of years.



CHAPTER XXVII.

TORONTO UNIVERSITY AGAIN — THE GRAPES NOT SOUR — UNIVERSITY REFORM NEEDED — THE AGITATION COMMENCED — LETTERS TO THE "GLOBE" — A CRYING INJUSTICE — AN UNPROGRESSIVE SENATE — A BAD EXAMINATION SYSTEM — DEFINITE REFORMS DEMANDED — A "QUIXOTIC EXPEDITION" — IT PROVES SUCCESSFUL — GREAT ADVANCES MADE — UNIVERSITY EXAMINATIONS FOR WOMEN — BY WHOM SECURED — THE UNIVERSITY MODERNIZED — HONOR TO WHOM HONOR.

THE services rendered by Dr. Fyfe to the cause of higher education in connection with Toronto University did not stop with his ardent advocacy of the secularization of King's College, and its transformation into an undenominational and truly national university, nor even with his equally earnest opposition to any and every movement looking to a partition of its endowment fund or income. We have already seen how, when this latter question was re-opened by the application of several of the denominational colleges for a share of the annual proceeds of that endowment, he was amongst the foremost in stern and successful opposition. True to the same uncompromising voluntarism, he was again to the front when the last strand in the bond of union between Church and State was severed, by the final withdrawal,

by Act of the Ontario Legislature, of all grants to denominational colleges. The first petition sent from Oxford County, in opposition to all such grants, was headed by Dr. Fyfe himself, and subscribed by all the members of the Institute Faculty. Nor can it be said that in thus moving he and his associates, and other Baptists, were actuated by any petty jealousy, or exposed themselves in any way to the taunts of those who would cry "Sour grapes!" Had the Baptists been so disposed, no government or legislature could have resisted their claims to be put on an equality in this respect with the Methodists, and other bodies, whose colleges were so long in the receipt of annuities from the public chest. It had, in fact, been clearly intimated to Dr. Fyfe by those in authority, that the supporters of the Woodstock institution had but to stretch forth their hands to receive their solatium from the provincial treasury. They steadfastly refused to do so. While it is certainly desirable and proper that the voluntary colleges should work in all harmony with the state university, it is to be hoped that in the concessions being made, and about to be made to the Theological Institutions, care may be taken by the friends of voluntaryism, lest the thin edge of the Church-and-State wedge be again inserted, and the good work of the past unconsciously undermined.

But there was another great service rendered by Dr. Fyfe and his co-adjutors to the cause of higher education in Ontario, for which due credit has never been given, and which seems to have been forgotten. Events soon proved that the end of the contest had not been reached when victory had at last perched upon the banners of those who had fought so long and well to free

the provincial institution from the trammels of sectarianism. The University Bill of 1849 effectually cut the cords which bound the University to the narrow traditions of the past, but failed to infuse the liberal spirit which alone could speed it in the path of future progress. The new life needed for its development a new regimen which was not at once supplied.

It was not till the year 1870 that Dr. Fyfe commenced an agitation for reform in the management of the University of Toronto. To that agitation the whole province is largely indebted for the high status the University has since achieved, and the great stimulus it has given to the cause of liberal culture in the province. It is true that the attention of Dr. Fyfe, and those he represented, was first forced to the evils complained of by the peculiar circumstances of their own College at Woodstock, and the felt injustice of the manner in which it was practically discriminated against at Toronto. The Institute had been formally affiliated with the University, in accordance with the provisions of the Act under which the latter was constituted, but it was found in practice that such affiliation was an empty name, carrying with it no recognition of work done, no benefit or privilege of any kind. This was so manifestly contrary to the intention of the Act, and placed the Baptist College at so great disadvantage as compared with other denominational institutions, that it was at last resolved to sift the matter to the bottom, in order to discover and remove the source of the injustice.

It may be premised that Dr. Fyfe had, in 1863, been appointed by the Governor-General a member of the University Senate. Some moral courage was, therefore,

required to appeal to the public, through the newspaper press, against the action, or rather want of action, of his brother senators. To do so gave occasion, and some color, to the cry of disloyalty. We may be sure he did not adopt that means of securing the needed reforms until all proper efforts, within the body itself, had proved unavailing. There are, in fact, few more conservative institutions in existence, than the Government-appointed managers of an educational institution. In this case, the proverbial *vis inertiae* of a body of placemen was fully displayed. Efforts to move it from within proved futile. But the evils complained of, and the difficulties in the way of reform, are so clearly set forth in the following letters, which were published in the *Daily Globe*, on November 22nd and 25th, and December 26th, 1870, that further introduction is needless:—

REFORMS NEEDED IN TORONTO UNIVERSITY.

(*To the Editor of the Globe.*)

SIR, — With your permission, I wish to call attention to some reforms required in the working of our national University. I have for many years observed that your paper is always ready to admit a fair and candid statement on any subject which relates to the public welfare. As in what I have to say about Toronto University I have no special charges to bring against any individuals, nor any personal grievances of my own to air, I trust you will give me space to lay before the public some facts and arguments in which many others are interested besides myself.

There are two sections in the "Act respecting the University of Toronto, University College," &c., to which I at present wish to direct attention, viz., the 25 and 26, chap. 62: "In order to extend the benefits of colleges and establishments already instituted in this Province for the promotion of Literature, Science, and Art, whether incorporated or not incorporated, by connect-

ing them with the said University, all persons shall be admitted as candidates for the respective degrees of Bachelor of Arts and Master of Arts in the said University, on satisfying the Chancellor, Vice-Chancellor, and members of the Senate, by proper certificate, that such persons have, in any of the institutions hereinafter mentioned, gone through and completed such course of Instruction as the Chancellor, Vice-Chancellor, and members of the Senate, by statutes made as aforesaid from time to time, shall determine. The institutions in which such course of instruction may be completed shall be all colleges in Upper or Lower Canada incorporated by Royal Charter, or by Act of Parliament of this Province, or of either of the late Provinces of Upper or Lower Canada, and also such other institutions incorporated or unincorporated, now or at any time after this Act takes effect established for the purpose of education within this Province, as the Governor from time to time prescribes to the Chancellor, Vice-Chancellor, and members of the Senate, under his hand and Seal at Arms."

The object of this Act seems to have been broad and generous enough. When the "Senate" was created it was empowered to put the Act in force. And it was assumed that the Senate would pass such statutes as would fairly carry out the spirit and intent of the laws toward all affiliated institutions. Now my first charge is, that the Senate has entirely failed to do its duty in this respect.

The Statutes of the Senate admit students from any university in Her Majesty's dominions, "*ad eundem statum*"—that is, admit students of any college in the Dominion having power to grant degrees, to the same year's studies in University College which they were entitled to pursue in their own college. And this they do without examining these students even when they have pursued a course of instruction not prescribed "by the statutes made as aforesaid from time to time" by the Chancellor, Vice-Chancellor and members of the Senate. The Senate never had anything to say respecting the curriculum adopted at Queen's College, Cobourg College, Belleville, or Regiopolis, and yet a student from any of these Colleges is, by statute, admitted on his own application *ad eundem statum*, in Toronto University. Others can judge as well as I whether the Act which created the Senate contemplated such a course on their part. But this is not all. Affiliated institutions which have not power to grant

degrees, and which are so expressly mentioned by the Act, have not been noticed in any way whatever by the Senate. Was it not intended that the University Senate should adopt some regulations in respect to such schools? Suppose the Senate had passed a statute to the effect that students who should come from affiliated schools which have not the power to grant degrees, bringing with them certificates from the authorities of said schools that they had passed creditable examinations in the studies prescribed for any given year by Toronto University, should be admitted *ad eundem statum* in the University, would not the effect have been beneficial to the school, and not injurious to the University? Such a course would have been a great incentive to the school to raise its standard, and have its men as well prepared as possible. Fairness requires either that the above course should be pursued, or else that all students who receive any kind of standing in Toronto University should receive it only on the examinations of the University. They should not recognize the examinations of other schools at all.

I return to my point—the Senate have failed to carry out the law that called them into existence, and whatever may have been the reasons which influenced them, they could not have had the single aim of raising the standard of education in the province at large. This assertion is proved thus:—The curriculum adopted by Toronto University claims to be higher than that of any other university in the Dominion, and yet students from all the incorporated institutions with the lower curriculum are received *ad eundem statum*; but students from schools which are not incorporated, even though they may adopt the highest curriculum, cannot be so received. Can any one say why? Was it designed to compel all denominational schools to get the power of granting degrees? This is certainly contrary to the spirit of the University Act. That act assuredly did not contemplate the idea of requiring each affiliated school to have the power of granting its own degrees. Why, then, have the Senate taken a course which tempts comparatively weak schools to seek university powers, in order (if for no other reason) to have their work recognized? It cannot be pretended that, when a school has the power to grant degrees, there is in that of itself any guarantee for the thoroughness either of the instruction or of the examination. It is perfectly notorious that when application is made to the Legislature for corporate powers to

grant honors, &c., the parties who give this power trouble themselves very little as to the conditions on which the corporation will bestow its honors.

I close this letter by repeating that Toronto University has failed to do its duty as contemplated by the University Act; and, I think I have furnished proofs of the justness of this charge. In my next I propose to call attention to some other points.

I am, very respectfully, &c.,

R. A. FYFE.

Woodstock, Nov. 15th, 1870.

THE SENATE OF TORONTO UNIVERSITY.

(To the Editor of the Globe.)

SIR—This body consists now of about fifty persons; many of them seem to have been appointed for reasons which will probably never be made known; at least these reasons, whether wise or otherwise, do not yet appear. Fully two-thirds of the whole number seldom or never attend the meetings of the Senate. If the members are urged to attend to vote for some aspirant for one or other of the few offices which this body has under its control, then a somewhat larger attendance is secured. The Senate has become unwieldy, and few comparatively of its members have any adequate idea of the important work committed to them. There is, however, one strong reason why a larger attendance cannot be secured at the Senate meetings. The whole business, legislative and executive (and most of the business is of the executive and merely routine kind), is conducted by the whole Senate at its periodical meetings. Most of the time of the Senate, therefore, is taken up with little petty details, which could be carried out far better by an Executive Committee. The consequence of the present arrangement is, that members of the Senate are summoned from Kingston, Belleville, Cobourg, Woodstock, or London, and they find that nothing but the merest details are to be acted on. And as men from a distance cannot attend all the meetings which are called, they cannot keep the run of the business, and hence their presence is of little use when they do come. Moreover, those members who live at a distance have to pay their own travelling

expenses, from \$5 to \$10 per meeting. When men find that they have to pay from five to ten dollars for the privilege of sitting as dummies at a meeting whose business they do not understand on account of previous absences, they will not repeat the visit very often. The result of all this is, that the whole business of the Senate is performed by less than a dozen men in Toronto. I am casting no personal reflections when I say, as I do now, that the whole business of the senate is practically under the direction and control of four Professors of University College. I do not blame them for this. They are only faithfully discharging their duties, by attending the Senate meetings, and carrying on the business which comes before them. But I blame the system. There could not be a better plan than that now in existence for shaking public confidence in the fairness of our present University scheme. The theory is, that the Senate is the source of University honors, and this body has adopted a number of children—"affiliated" them. But the representatives of one of these children not only hold all the money—this we are willing, nay, we are determined, they should hold—but they make all the laws, and carry them all into effect. And they would be more than human, or less, if they did not make these laws, and interpret them also, in the interest of their own College. I feel sure that no unprejudiced man would say that the friends of higher education in Ontario should have confidence in the Senate as at present constituted and managed. It is absurd that a body of men like the University Senate should be confined to making regulations and laws to carry out the ideas and plans of a single college. It may be—it is—a question whether the curriculum adopted by University College, on which to examine its students, is the very best. It has been changed in some respects very recently, but I do not remember that any were specially consulted about these changes, but the professors of University College. May not some questions be fairly raised on matters of this kind?

For example, why should the Senate fix upon four years of University studies before granting A. B., because some of the professors in University College prefer this? In England the Universities of Oxford and Cambridge have only about three years, and London University has only two years, after matriculation before conferring the A. B. In a young country like this, where men are so anxious to get to work, it scarcely seems needful to keep them longer than they are kept in England before

commencing the study of their profession. Let the honor work be kept up at a high standard, but the majority of students cannot profitably undertake it.

At present there is much of jeering and gibing at the degrees conferred by some of our Canadian Colleges. If a greater uniformity could be obtained in regard to the requirements for a degree, this state of things would be changed. And that much may be done in that direction I have not a doubt, if the right steps be taken. But, it may be asked, what are some of the changes you desire? I answer:—

1. I wish the Senate to be simply an examining body, and that it should not recognize any examinations but its own. Moreover, it should not have so large a preponderance of any one denomination as it has now. Surely—now that there can be no question of the division of spoils—a fair representation of the educators of Ontario could get nearer together than they are at present.

2. The Senate should hold a session once in three or six months, at which the University “Statutes” and general business should be attended to, and a small executive committee could then carry out the instructions of the Senate.

3. The heads of affiliated Colleges should have their travelling expenses paid when attending Senate meetings. This amendment, as well as that immediately preceding it, has been frequently spoken of by others besides the writer.

4. I would not take a farthing from University College Endowment, but would rather increase it, if I could. I would not have the College interfered with. Its professors are men abundantly competent to carry on their work so as to make theirs a model college. At the same time, I object to there being so many professors from one college on the Senate. I have always objected to this, and years of observation have not lessened my objections. Let that college lead us by its high example and scholarship, and not by its law-making power. I shall not at present, Mr. Editor, longer trespass on your space. There is pretty widespread dissatisfaction felt, I know, and I shall be glad if any steps are taken which may remove this. Without unsettling the foundations already laid, it seems to me some changes may be adopted which will materially aid in the erection of the superstructure.

I am, truly, &c.,

Woodstock, Nov. 21st, 1870.

R. A. FYFE.

TORONTO UNIVERSITY AGAIN.

(To the Editor of the *Globe*.)

SIR—My last letter to you intimated that I had not completed what I had to say respecting the management of Toronto University. I propose, with your permission, to do so in this communication. I have already referred to the fact that the University has for nine or ten years utterly ignored the existence of every affiliated school which has not the power of granting degrees; and yet the law evidently intended that they should be recognized in some way. The consequence has been that a pressure has been brought to bear upon these schools by their friends to have them secure the power of granting their own degrees without reference to the so-called National University. By this course the "Institution" at Toronto, endowed with funds belonging to every inhabitant of Ontario, is likely to become the University of a small portion of the people of Canada. It is quite certain that the denominational colleges will not be given up—nor indeed ought they to be. They are doing a work which no one college (however well manned) could do; not only in the matter of teaching, and of moral and religious training and oversight, but in the general stimulus in favor of education which they impart to the denominations with which they are connected. Could not Toronto University safely institute an enquiry in all the schools which stand affiliated with it, on some such questions as the following, viz. :—

1. Can anything be done more nearly to assimilate the curriculum of studies in all the schools or colleges connected with this university?
2. Can we agree upon a standard which will make the degree granted of the same value, or nearly so?
3. Can we adopt a uniform system of examinations? Or to state the questions more generally—What can be done to make the higher education of the Dominion more thorough and uniform, and at the same time to draw those engaged in this work nearer to each other?

Instead of any such course as this being adopted, the only proposal which I remember to have been made by any member of the Senate was that the denominational colleges should give up their university powers, and merge themselves in Toronto

University. At that time I did not understand how much this proposal meant. I know now it meant about this: "Give up your power of granting degrees, and then we shall not notice you as schools in any way whatever. You will have to send up all the pupils which your zeal for higher education has enabled you to draw around you, and whom you have taught and trained during the most difficult and irksome part of their education, to Toronto, to be examined by some five or six professors of University College." This was no great temptation to these chartered colleges! Surely this cannot be the *fair* interpretation of the *seemingly* generous law passed by the Government? The law creating the University of Toronto is either a sham and a deception in its promises to the colleges, or else the Senate has not yet appreciated either its letter or spirit. The truth is, the Senate, as at present employed, is little more than an appendage of University College. The "Council" of that College could easily do all that is now done by the University, and it is probable that the work would be done very much as it is now were the University done away! Yet this "Council" is, I fear, somewhat remiss in its duties also. In the 53rd section of the University Act we have the following passage:—"The Council of the said College shall annually report to the Governor, at such time as he may appoint, on the general state, progress, and prospects of the College, *and upon all matters touching the same*, with such suggestions as they may think proper to make." The italics are mine. With such a duty before them, how is it that for years and years one (if not more) of the professorships in that College remains so inadequately filled? Class after class of students is subjected to a kind of martyrdom, but things remain as they were in the beginning. I wonder if a professor of any other religious denomination would have been borne so patiently with by the council? I grant that some public duties are very unpleasant, but after all duty must be done.

Still further: The Senate, which was appointed practically to "extend the benefits of colleges and establishments already instituted in this Province," has not only passed by all those affiliated institutions which have not the power of granting degrees; but the statutes which have been passed in regard to institutions which are incorporated with University powers, are seemingly framed so as to injure those institutions, by drawing away students from them. In other words it does not seem

that the aim is to stimulate these institutions or colleges to do their work better, but to take away their work from them altogether. With professedly liberal aims, the management of the University has been such as to make it—so far as its relations to colleges out of Toronto are concerned—a real monopoly. I challenge fair and candid inquiry into this subject, to see whether my statements are not fully borne out by facts

But I must not close this letter without calling special attention to the examinations for standings, degrees, and honors, in connection with Toronto University. By whom are these conducted? The answer is, chiefly—not exclusively, but chiefly—by the Professors of University College. The questions are prepared mainly by these Professors, and printed. These printed questions are distributed in the class-rooms to those students who come up for examination. When the students have written out the answers to the aforesaid printed questions, they sign with their own names the papers which they have prepared. In this way the Examiners know the authors of the several papers—where they come from, and all about them. There are several very serious objections to this whole course :

1. By the present plan it is scarcely possible for the Examiner to be uninfluenced by what he knows of the student, outside of the paper which is presented to him. And of course this operates badly for those students who have not been taught in University College, and who are probably not known to the professor. The papers should not be signed by the student. They should be marked merely with a cypher, and the cypher and real name of the student should be enclosed in a sealed envelope, not to be opened till the paper had been examined and its value ascertained.

2. It is scarcely possible for a professor, however conscientious he may be, not to have some leaning towards the students who have all along attended his own classes. Besides, when students from two or more colleges are examined by a professor, those students who have been trained by the examining professor will always have a decided advantage, because they know how their old professor puts questions. That this is strictly true, even where the two or more classes are equally "well up" every man who has had experience in teaching or conducting examinations knows. Let Professor A. prepare the questions for his own students, and Professor B. for his, and then let them reverse this

order. Let B. prepare the questions for A's students, and A. prepare questions for B's students, and they will find that the results of these two examinations thus conducted will vary from five to ten per cent. This is another reason why the method of conducting the examinations in Toronto University should be changed. The examiners should, if possible, be unconnected with any of the teaching colleges, or else they should represent *all* the affiliated colleges.

Still further. Why should all the students have to go to Toronto to be examined? Would it not be better to copy more fully the plan of London University? The questions are printed by that University, and then a trusty agent, representing the University, is sent with a sealed packet of these printed questions. This packet is opened only in the class-room, in the presence of the president of the affiliated college, and the papers are distributed to the students who are to be examined. Then, when their time is up, their papers are marked with their cyphers, and all put in an envelope and sealed, and taken to the examiners for their scrutiny. According to the plan at present in operation in Toronto University, some ten or twenty poor students have yearly to go on a pilgrimage to Toronto, and pay their own travelling expenses; whereas the University would have to pay the travelling expenses of but two or three agents at most.

The causes of complaint which I have enumerated in my two former letters, together with those mentioned in this, are, I think, sufficient to claim a candid inquiry on the part of those in authority. I may be permitted to say, in closing, that both the Quebec and Ontario Baptist Conventions declared with great unanimity that the attention of the Government should be called to this subject, and that all those changes required to secure the fair treatment of the affiliated colleges should be secured if possible.

I am, &c., &c.,

R. A. FYFE.

Woodstock, December 8th, 1870.

The friends of Toronto University are now so familiar with the reforms here suggested, as reduced to practice, that they may not readily realize how startling the inno-

vations proposed seemed to many at the time. Even "A Baptist" was found in Toronto, ready to deprecate them in his own name, and that of five "leading members" of the Baptist Convention. This writer declared "that the attempted crusade is as unnecessary as it is useless," and did "most earnestly protest against his (Dr. Fyfe's) attempt to represent the Baptist denomination as marching after him on his present Quixotic expedition."

As every one who pays attention to educational affairs knows, there is scarcely one of the reforms proposed or suggested in those three letters, which is not to-day embodied in the legislation of the Senate and in actual operation in University practice. Students of affiliated colleges not having degree-conferring powers, are no longer required to go up to Toronto for each of the five undergraduate examinations. Examinations are now conducted in affiliated colleges, when desired, in the manner suggested in letter III. The examiners are no longer chiefly or entirely chosen from the professors of University College. The certificates of the heads of affiliated colleges are recognized and accepted in lieu of certain of the University Examinations. Students are no longer permitted to sign their own names to the papers they submit. The *curricula* of the colleges affiliated with the University have been to a considerable extent assimilated. Very much new blood and new life have been infused into the University Senate. The staff of University College has been so far renovated that it can no longer be said that "class after class is submitted to a kind of martyrdom," at the hands of professors who have outlived their usefulness. Not a bad show of results from a Quixotic expedition.

But the above are by no means all the University reforms of which Dr. Fyfe was first advocate, or chief promoter. The plan of "Local Examinations for Women," now happily extended to students of both sexes and of all classes, emanated from Woodstock College. The first informal meeting to consider the matter was called by Dr. Fyfe, and met at the residence of the Hon. William McMaster in Toronto. The first rough draft of the statute which was afterwards passed by the Senate, establishing such examinations, was prepared by members of the Institute Faculty, and virtually if not actually submitted by Dr. Fyfe. Much progress has since been made in the direction of liberalizing both the University and its College, and in doing away with the narrow and unjust discrimination against women. These reforms were of course inevitable. They must have come sooner or later. But it is the first step that tells. A reform of this kind well begun is half accomplished. Who can say how long the progress of University Education in Ontario would have been blocked by the fogysm that paralyzed the University Senate, had not Dr. Fyfe possessed the combined strength and courage to pull down the conventional barriers, let the light of public criticism into the dim Senate Chamber, and set the healthful breezes of liberal sentiment playing through the musty corridors of the Provincial University?

True the work is not even yet complete. One important reform proposed by him remains to be accomplished, and others cognate to it are even now being agitated. The blind injustice of requiring non-resident members of the Senate to pay their own travelling expenses, in attending its meetings, is still suffered to exist. The

kindred reform of fixed periodical sessions has yet to be accomplished.* Year by year the membership is being made more representative in character. The curriculum, though vastly improved, is not yet fully in accord with the spirit of the day, especially in regard to its courses in English classics, and in Political and Sociological science. But the impetus imparted sixteen or eighteen years ago has never ceased to be felt. The momentum is still increasing as the University moves on in the path of progress. It is not too much to say that had the originator of the movement been the Principal of University College, Toronto, instead of the Baptist Institute, Woodstock, his name would have gone down to posterity, as an educational benefactor and a father of university reform. Perhaps history may yet give honor to whom it is due.

* The report of a meeting of the Senate published since the above was in type indicates that this long-desired and most sensible arrangement has at length been agreed to.



CHAPTER XXVIII.

A PROMISCUOUS CHAPTER—OPINIONS AND INCIDENTS—DR. FYFE AS A
TEACHER—PROF. MONTGOMERY'S VIEWS—A STUDENT'S TRIBUTE—
A PIONEER PREACHER—PECULIAR STUDENTS—TEACHERS' TRIALS
—THE CALL TO THE MINISTRY—RESPONSIBILITY OF CHURCHES—
A SYMPATHETIC HEART—A SISTER-IN-LAW'S MEMORIES—INSTAN-
CES OF GENEROSITY—RISING ABOVE PREJUDICE—A DINNER-
TABLE INCIDENT—AN INSPIRED UTTERANCE—THE VIRTUE OF
ENDURANCE—MIND-FORCE IN ACTION.

LD PROVERBS are not always reliable. It may not be either literally or figuratively true that "a straw best shows how the wind blows." It is not at all clear that a man's lighter, more thoughtless, acts and expressions afford a better index to his real character than his deliberate words and actions. But it is certainly true that no estimate of that character can be correct, which fails to take account of its lighter moods and less premeditated words and acts.

The impressions made upon those with whom one is brought into more or less intimate contact afford another valuable criterion of what manner of man or woman an individual really is. The verdict of the many, especially in cases where the many are substantially agreed, is perhaps entitled to more weight than the studied criticisms of the few. It, at any rate forms one important factor which cannot be omitted from any truly impartial estimate of character.

Since it was announced that this work was being prepared a number of more or less intimate acquaintances and friends of Dr. Fyfe have kindly submitted opinions and recollections. Some of these are fragmentary, but are nevertheless interesting and suggestive. Others are more systematic in form and prepared with greater care. Two or three of the latter are reserved to be given entire at the close of the volume. It may be both pleasing and profitable to group together in a chapter, without much attempt at chronological or other order, a variety of incidents and opinions from various independent sources.

Prof. Montgomery, now of Kalamazoo College, Mich., U. S., was for ten years a member of the Institute Faculty, under Dr. Fyfe's presidency, and had thus exceptionally good opportunities for studying his principles and methods. Having taken the degree of M S, at the University of Michigan, and been brought into somewhat intimate contact with many of the professors in that and other American Institutions, Prof. Montgomery has had favorable opportunities for comparing Dr. Fyfe with others, and estimating his relative merits. He writes as follows:—

“As a teacher he had not many superiors and I doubt if he had many equals. His ability to grasp the essentials of a subject and to ascertain whether the pupil had done the same or not was remarkable.

“Then he had in a high degree that indefinable something which enabled him to impart to each student an impulse that had a life-time influence. And yet he did not impress himself upon men in such a way as to make little repetitions of himself. His influence was rather to induce the student to develop his own individuality. His influence was to make the most of the pupil rather than to mould him into a copy of himself.

"A third characteristic of the true teacher was his own high personal manhood. No man can become a teacher of the highest type who is not the possessor of positive character. He developed in himself a noble Christian manhood and endeavored to have teachers around him who did the same. A thorough student; an honest, earnest, sincere man; a fervent Christian himself, he inspired the desire in each pupil to make the most of the powers God had given him.

"I was often very much impressed with his eminent executive ability. He had remarkably clear ideas of the work to be done. He was capable of carrying the details in his mind to such an extent that he could at any time think over or discuss the work in which he was engaged. This was not only true of the educational enterprise at Woodstock, but of all of the leading objects of the denomination.

"He was ever ready for improvement, and always willing to give courteous attention to the suggestions of others, although he liked his own way, and his way was almost always a good way. He was as prompt and energetic in the execution of his plans as he was clear-headed framing them. He treated his subordinates with perfect frankness and with the utmost sincerity and hence he generally succeeded in winning the highest regard of them all. Even in dismissing inefficient teachers he was so honest and straight-forward with them that he seldom lost their friendship and esteem.

"Then he was so thoughtful in regard to the rights and prerogatives of all his subordinates. Many a time has he sent a student all the way from his house to me for permission to leave town to preach, because it was my business and not his, he said, to grant such permission.*

"I do not think Dr. Fyfe was perfect, but in the office of the teacher and college president he was very far above the average, if indeed, not almost perfect as men attain perfection; and as the Christian gentleman, as a Minister of the Gospel, as a denominational man, as a citizen, he was certainly a greater man than very many whose praises have been more loudly sounded. I deem it of vast importance to me that I spent so many years associated with him. I shall ever revere his memory."

To this estimate of one who was so long an associate

* Prof. Montgomery was Registrar of the College.

teacher may be added that of an old student, whose opinions formed in the class-room, have since been modified or matured by many years of experience. Rev. J. G. Ross, some of whose words have been before quoted on another topic says:—

“In the class-room Dr. Fyfe was at home. He was cheerful, free and familiar. He was always very reticent on things pertaining to himself. I never came in close contact with any man who made so few allusions to his early life.

“He always maintained a dignity and reserve becoming his position. His manner was genial and his bearing towards the students frank and affable, but no one ever took advantage of these amiable traits. His anecdotes were always apposite, and his jokes pointed and mirth-awakening. They were never aimed to hurt or charged with malice. He was patient, good-natured and indulgent. We students were often impatient and impetuous, dull in apprehension, rash in our conclusions and ‘slow to learn.’ It was hard for us to see points and when we did we could hardly comprehend them fully. I never saw him out of temper. He was always kind, courteous and considerate. He practiced himself the ‘Christian politeness,’ he so often enjoined upon us.

“I have seen him when he seemed to feel annoyance. It was when those far advanced in years would act unworthy of their experience and manhood. At such times he would be slow to speak, but would probably quote and emphasize Paul’s words, ‘Be children in malice but in *understanding* be men.’ He held a high opinion of woman’s power, sphere and mission. I have heard him say that the reason the kings of Israel were so bad was that ‘they had no mothers.’

“He impressed upon us that we never should indulge in personalities in the pulpit. Our grievances were never to find a place or seek redress there. We must never be mean enough to assail our fellowmen from that sacred place, where they cannot have the opportunity of defending themselves.

“On one occasion he said: ‘Thank God that he did not make me a judge of men. I should not know what to do with them, where to place them, or how to classify them.’ He meant that their profession and conduct he could not reconcile; their words and acts did not agree.

"He was an admirer and true friend of those early pioneer preachers who, without educational advantages and the facilities of our own time, did so much good. The name of Elder Wm. McDermand then living, but nearly at the allotted limit, came up. Dr. F. passed a high eulogy on the man and his ministry. He spoke of him as a royal preacher, working often alone on a hard field, with little remuneration. He represented him as travelling on foot in bad roads, in new settlements, exposed to the inclemency of heat and cold. He would preach for months almost without missing a night; his sermons full of fire, his arguments powerful, his logic convincing, his illustrations apt, and his hearers coming by hundreds night after night. His discourses were animated and always original. 'No educated man in America could wield greater influence over the masses than the venerable Wm. McDermand. That man of God has worn himself out in the work and never wavered in purpose nor swerved in his fidelity. I honor him as a brother beloved and a faithful minister of Jesus Christ.'

"I heard Dr. Fyfe commend Dr. Wheaton Smith's 'Baptists not Exclusive,' as 'one of the finest things he had ever read. It manifested such a gentle spirit. It was just speaking the truth in love.'

"I have heard men who never saw him say some hard things about him. Others thought they had reason to be angry on account of something he said or did. When after a year or so he came along and they saw him face to face and had heard him, their prejudices vanished like melting snow and they became his firm friends through life.

"'Do not be disappointed nor discouraged,' he said to us, 'if you are severely censured and criticised. Remember human nature is no better now than when Paul had to pray to be delivered from *unreasonable men*. People have often told me, 'You preach very poor sermons.' I would ask them if they were capable of judging. I had made the preparation of sermons my life-work, and I considered myself better able to understand what my hearers needed than those whose highest aim in life seemed to be to find fault.'

"'Act always with a conscience void of offence and show yourselves workmen that need not be ashamed. Be thorough in your work. Never take for granted that your hearers know things because you do.' 'Go into details,' he would say to his

classes. 'Explain minutely.' He was a staunch friend of Toronto University. I attended a public meeting in the Town Hall, Woodstock, when there was an agitation abroad to do away with the provincial University and divide the spoils among the Sectarian schools. The building was jammed. The *spoliationists* affirmed and spoke first. Dr. Fyfe was thoroughly aroused. He took up the gauntlet and threw himself into the subject. I never heard him speak with greater freedom. His '*boys*' as he called us were there and he expressed himself with no uncertain sound."

Mr. Ross's remark with regard to the dullness with which Dr. Fyfe would have sometimes to deal in the classroom, might be illustrated by numerous anecdotes. No doubt his Woodstock students, as a whole, were fully up to the average of those whose opportunities had been similar. Most of those who came to prepare for the ministry, especially in the early years of the school, were from the farm. Few had had even the advantage of good common schools. Many were well up in years, and some came with grey hairs. There was always a goodly proportion whose intellects were strong and keen, and whose footsteps it was a pleasure to guide. In many other cases, hard labor and determined plodding would go far towards overcoming the dullness superinduced and strengthened by long years of mental inactivity. But of course there would be generally a sprinkling of hopeless cases. These would not often remain long, but generally long enough to try the souls of the teachers. He was quick to discern whether there was any latent capacity for improvement, or any adaptability for usefulness in special fields, and, if found, it would be skilfully developed. But his patience was occasionally sadly tried by those who, though mentally and morally incapable of becoming apt either to learn or teach, would persist in going out to

preach after a few weeks or months of useless stay at Woodstock. Such men sometimes brought unmerited and vexatious reproach upon the Institute. They would be accepted in certain quarters as samples of the "kind of men they turned out at Woodstock." Dr. Fyfe would, however, when the reports of the sayings and doings of such men were brought in, usually manage to dispel his own vexation and that of his associates with a laugh. He had a fund of amusing anecdotes from which he could readily draw on such occasions. The case of a fellow-student of his own, whom he had in vain striven to help while at college, and who, when on the point of leaving, after having utterly failed to grasp the simplest principles of some of the most elementary subjects, had come to him to beg for a lesson or two in algebra, "in order that he might be able to say when he went out that he had studied algebra at college," was often brought to his mind. The case was sometimes almost paralleled by young men going out to the churches after a few well-nigh useless weeks spent at Woodstock, and posing as Institute students. But such cases were comparatively rare. On the whole, the young men who came up to prepare for the ministry were of a class of which no college need be ashamed, if they could but manage to remain for even two or three years. Their poverty was generally the most serious hindrance to their progress.

In regard, however, to cases of serious and manifest unfitness, Dr. Fyfe occasionally felt it his duty to turn the tables and throw the blame upon the churches, which were really the most to blame, for encouraging such young men to engage in a work for which they possessed no qualification. He did not believe that fail-

ure in other pursuits was any proof of fitness for the ministry, or should be regarded as a valid "call" to its sacred duties. In one of those incessant appeals through the *Baptist*, by which he did so much to educate the churches up to a sense of their high calling, he speaks as follows upon this point:—

"In regard to candidates for the ministry, there are a good many mistakes made, (as indeed there are in everything which imperfect men largely influence), and they are usually laid upon a good many different heads. But according to the theory of Baptist Church polity, the responsibility rests chiefly upon the churches. An indolent or shiftless young man, who has tried a dozen things and settled down to nothing, takes a notion that he would like to be a minister. It is, as he thinks, an easy and genteel work; and his friends think that this would be the very thing for him, and they would like to have him engage in it. An application is made to the church for a letter for the young man. The pastor and the deacons consider the case, and conclude that they are not very sure what the young man is fit for; he may turn out well in the ministry. And then, if they should refuse a letter they would wound the young man, and, perhaps, alienate his friends from the church. So they recommend him to go and study for the ministry.

Now here is a case in which the church has not a single reason for thinking that the young man would be of any use in the ministry. He has not succeeded in anything else he has tried, because he was either too indolent, or lacking in ability; and yet he is recommended to study for the grand and glorious work of preaching, which demands an amount of brain, enthusiasm, energy and soul, greater than any other employment on earth. When a young man is started in this way it is probable he will continue to the end, whether he is fitted for the work or not. It is scarcely possible to get him out of college. The Faculty of the school cannot dismiss him so long as he prepares his lessons passably, and does not violate the regulations of the school. He is like an impenitent man received into the church. He will remain there so long as he does not do anything bad enough to deserve expulsion.

I say this case should rest, with all its painful and mis-

chievous weight upon the church that gave the letter. Why did you give him this fatal letter, recommending him to study for the ministry? You had no evidence of his fitness for this great work. You gave the letter simply to avoid wounding the young man, or grieving his friends. You did not fear wounding the cause of God, or grieving the Holy Spirit.

Brethren of the churches, do not give young men letters encouraging them to study for the ministry, until you have some evidence of their fitness. It is sometimes supposed, if a young man is unfortunate in his business, or meets with some accident disqualifying him for manual labor, that it is thus intimated to him that he should engage in the work of the ministry. The Lord has in this way rebuked his worldliness. I would not say that God *never* thus intimates that he wishes a man to leave his secular pursuits; but it is certainly his exceptional way of calling a man into His work. As a rule, failures in business and maiming are indications of the person's unfitness for the special service of God. Here, if anywhere, a man needs all the faculties he ever had. The ministry must *never* be regarded as a make-shift. I charge my brethren in the ministry, and the churches of Christ, to see to this matter. We want the best gifts in the church for the work of the ministry."

Dr. Fyfe had a large and sympathetic heart. Under the great pressure and worry of his work at Woodstock, he would still find time to write words of tender and affectionate sympathy to brethren in affliction. He knew how to weep with those that wept. And yet he possessed in a marked degree, rare delicacy of feeling, which would save him from intrusion upon the sacred privacy of sorrow. His words in such cases were few, but the genuineness of his feeling could never be doubted.

Miss Kendall, of Chicago, a sister of the late Mrs. Fyfe, referring to a visit of some weeks at his house in Woodstock, fifteen years ago, writes:—

"It is forty-five years since I first knew Brother Fyfe, a young student at Newton, but never had I fully appreciated

the loveliness and 'nobleness' of his character and the depth of tenderness and sympathy in his nature, as then, during six weeks spent in his home. I saw no fault in him. He was always kind, patient, loving and true. I had just lost my precious mother and my home. I shall never forget one evening when we were at brother Daniel's—Mrs. Revel played 'Home, sweet home.' He was sitting between his wife and myself. He knew it was more than I could bear calmly; took my hand and whispered 'I'm *sorry* for you.' That was all he ever *said*, but how it comforted and soothed my poor desolate heart.

"You probably discovered his sense of the ludicrous. How keenly he enjoyed a joke! 'And did you ever hear a merrier laugh?' Yet it was one which guarded carefully others feelings—so kind of heart was he.

"Then I think he was very unselfish. When he used to return from his tours into the country among the destitute churches, I never heard him complain of hard beds, poor fare or rough roads. Truly he had the spirit of the Master he loved and served."

Many instances of Dr. Fyfe's generosity might be given, commencing from the time when in his young student days, having been driven by pecuniary straits to take up shoe-making as a means of eking out his scanty resources, he found "a fellow student more needy than himself and divided with him the small amount he had in this way earned." In one of the early reports in reference to the efforts being made to aid needy students for the ministry at Woodstock, it is incidentally remarked that one of them had been provided for by the Principal. Throughout his whole life his salary was small, but seldom was an appeal on behalf of a worthy cause or person,—one which commended itself to his judgment, as well as his heart—made in vain. His subscriptions as a member

of the Woodstock church were very liberal, as were all his contributions to the great denominational enterprises.

Dr. Fyfe was, probably, not freer than many other men from prejudices of education, race, etc., but few could so soon rise above them when occasion demanded. The writer well remembers a visit paid to the Institute by the venerable Dr. Angus, of Regent's Park College, England, when he was visiting America, a number of years since. Dr. Fyfe had seen much controversy and ill-feeling arise from what he regarded as the illogical and erroneous views of English brethren on the communion and kindred questions, and could not conceal a certain feeling of distrust towards so eminent an exponent of these views as Dr. Angus. But when the latter came to Woodstock and shared his hospitality; when he had seen the face, heard the voice, and come into contact with the spirit, of this clear-headed, yet gentle and lovable, disciple, his prejudices melted and his whole heart went out to him as a brother beloved, and a true fellow-servant of the Master.

A well-known brother in one of the churches of Ontario, relates the following incident:—

“In 1873 or '74 the———Association met with the first church in———, of which I was and still am a member. Being one of the Billeting Committee and having a kind regard for Dr. Fyfe, I had him billeted at the house of ——Esq., it being almost the nearest residence to the chapel, and the family a highly respectable one, although neither the parents nor any of the children were members of any church. On the Sabbath, when the number of guests was largest, there came amongst the number to Mr. ——'s house, an Indian. Whence he came, or why, was a profound mystery to the family, none of whom had invited him. Nevertheless, he was quite welcome to share their hospitality. ‘But how can it be done without risk of

giving offence to Dr. Fyfe?' queried the anxious lady of the house. 'Can I seat him and the Indian at the same table? Will he not feel annoyed or humiliated?' The good lady felt honored in having Dr. Fyfe as her guest, and was anxious to do him honor accordingly. However, as some strange Providence had brought the Indian there at the same time she came to the conclusion that she would trust the same Providence to relieve her of the difficulty. Her trust was not misplaced. When dinner was announced, Dr. Fyfe arose from his seat with the remark, 'Come, Brother, dinner is ready,' at the same time directing the Indian to a seat at the table next his own, and bidding him occupy it. During the meal he paid special attention to his Indian brother. The lady of the house was at once relieved of her burden of anxiety, though some of the other guests were not a little surprised at the incident. The Indian referred to was Rev.——, a representative of one of the Indian churches in the West, belonging to the Association."

There was, of course, nothing specially meritorious in the act itself. No Christian could have done less without proving recreant to the first principles of the grand doctrine of the essential unity and brotherhood of the great Christian family. But the hearty, whole-souled manner in which the act was done seems to have made a deep impression on those who witnessed it, and within whose bosoms there may have been a battle going on of which, in their higher selves, they were ashamed.

Rev. J. H. Best, one of Dr. Fyfe's old students, now doing a good work in Brandon, Manitoba, writes to express his great pleasure that a memoir of Dr. Fyfe is being prepared, and adds:—

"I shall never forget one day when in one of his classes—I was then a junior student of Theology—he was counselling us previous to our going out to enter upon our Summer mission work. I shall never forget his look, the deep solicitude of his voice, the almost paternal interest and concern which over-spread his countenance, as he foretold to us the difficulties to be

met and overcome in our work ; of the lack of sympathy we would meet with in many cases ; of some natures cold, sordid, selfish and unfeeling, which must needs jar against finer and more sensitive ones. He then added : ‘ My young brethren, you must learn to bear, bear, bear. More depends upon what you are able to bear, than what you can do.’

“ On many occasions since have these words came back to me in hours of need until they seemed almost inspired in their utterance.”

The subject of endurance is one upon which Dr. Fyfe frequently touched. The value of this quality in public, and especially in ministerial character, he estimated very highly. Its necessity seems to have been, indeed, “ burned into him,” by sharp experiences. In a private note to his old-time friend McPhail, written in 1861, he says :—

“ All seem to be anxious to show by their treatment of me that they are sorry for the conscious suffering they inflicted on me. * * * God has cared for me, (blessed be His name), in the past, and He will care for me in the future. He will give me patience to wait His time. I believe if I have accomplished anything for His cause it has been by *endurance*. And I am satisfied by long observation that a Christian man’s usefulness depends more upon what he can bear than what he can do. Endurance has been burned into me by pretty warm experience.”

The reference in the first sentence is probably to a painful incident which occurred soon after the opening of the school at Woodstock. As the parties to blame in the matter deeply regretted the wrong they had done him, and made all the atonement in their power by full retraction and apology, it is unnecessary to refer to the case further than to say that he was for a short time made to suffer keenly in consequence of suspicions and accusations which were afterwards confessed by their authors to be baseless and unworthy. His forgiveness was generously and fully bestowed.

A special characteristic of Dr. Fyfe was his great will-power, and the magnetic influence it sometimes enabled him to exert over men, even under very trying circumstances. His late brother-in-law, Daniel Kendall, Esq., of Woodstock, used to relate an incident which set this power in a striking light. Mr. Kendall was, probably at an early period in their relationship, engaged in a business which employed a good many men in putting merchandize, presumably lumber, on shipboard. On one occasion, when he himself was unavoidably absent, and much depended upon having the lading of a vessel completed as quickly as possible, some difficulty arose between the men and the stevedore, or other agent, under whom they were at work. The men quit work, and refused to resume it. Great loss was resulting to Mr. Kendall. On the circumstances becoming known to Mr. Fyfe, though he was a stranger to the men and without authority, he went to the spot and by dint of the purely personal power he was able to bring to bear, succeeded, not only in inducing the sullen and angry men to resume their work, but in actually keeping them at it throughout the night, and until the whole task was accomplished. What peculiar persuasion he brought to bear does not appear, but he seems to have exhibited in a striking manner the supremacy of mental force, or the power of will, that inheres in a strong and lofty manhood.

Other instances of a somewhat different kind are told, such as the following: He once felt it his duty, when acting as a member of a Council called to consider the propriety of ordaining a certain brother to the work of the ministry, to take strong ground against such ordina-

tion In this view he was in a decided minority, if not quite alone. The point had been argued at length, and he had brought forward his strong reasons, apparently in vain. His brother councillors were bent on laying their hands, as he thought too suddenly, on the candidate's head. While matters were in this state, the hour arrived at which he was obliged to leave to catch a train. Rising to depart, he turned for a moment to his brethren and spoke, with the emphasis he knew so well how to use on occasion, somewhat as follows: "Brethren I cannot remain longer, but THIS ORDINATION MUST NOT TAKE PLACE." By what considerations the other members of the council justified themselves in so speedy a change of purpose, deponent saith not, but the issue was that *the council decided against the ordination.*

There are other instances in which he had to deal, not with a few brethren differing in opinion, but with large, excited, and determinedly hostile audiences, whom he first, by sheer force of will, compelled to hear him, and then, by stress of logic in a righteous cause, brought squarely over to his way of thinking. One case is still fresh in the memories of many in Woodstock. There had been a tumult, almost a riot, in the town, consequent, if memory serves, upon the advent of some whiskey detectives, who had been roughly and lawlessly assaulted. The better class of citizens had called an "indignation meeting," to denounce the lawlessness of the rioters, but the latter and their sympathizers came out in force, and for a time bid fair to control the meeting. When the mover, or seconder, of one of the resolutions had utterly failed to gain a hearing, Dr. Fyfe took the platform, and not only compelled attention, but in a short time so com-

p'etely turned the current that the resolutions of the party of order were carried triumphantly.

Though sufficien-ly conservative of denominational views and usages, he was by no means a servile adherent to traditional customs. The following incident, which is told on excellent authority, shows that he was sometimes rather disposed to encourage innovation, when the good of the cause was likely to be promoted thereby :—

“Dr. Fyfe was at one time asked to preach in a country district. He arrived at the church after the time for beginning the service and took his seat in the body of the building. One of the deacons preached the sermon and conducted the service. It was communion Sunday, and before beginning the communion service, one of the officers walked over to where Dr. Fyfe was sitting and requested him to come forward and conduct the service. He asked, ‘why?’ and the answer was ‘because you are present and should do so.’ He replied that he had listened with pleasure to the deacon who had preached, and he saw no reason why one who had given evidence of special gifts, fitting him for the office of preacher, should not also lead the church in the breaking of bread. This argument prevailed, and Dr. Fyfe afterwards remarked that he believed that what he had done was quite scriptural, though irregular.”



CHAPTER XXIX.

A MAN OF ACTION—HIS VIEWS ON INSPIRATION—PERSONAL HISTORY
RESUMED—ANOTHER FIRE—WAS IT PERSONAL MALICE?—GIFT
OF A HOMESTEAD—AN IMPERFECT TESTIMONIAL—RAILWAY
ACCIDENT—SERIOUSLY INJURED—THE SEEDS OF DISEASE—
GRADUAL DECADENCE—A HAPPY EXPEDIENT—GRATIFYING
TESTIMONIALS—FROM OUTSIDE FRIENDS—FROM THE ALUMNI—
FROM PRESENT STUDENTS--WORDS OF THANKS--A TRIP TO
EUROPE.

IT WAS originally intended to devote at least one chapter of this book to extracts from Dr. Fyfe's sermons and theological lectures to indicate his views on various questions of controversial interest. On second thoughts, this part of the plan has been set aside for two reasons: first, because the volume has already outgrown the dimensions within which it was intended to confine it; and second, because it was felt that it would be scarcely just to Dr. Fyfe himself to invite comparison between his necessarily brief and imperfect discussions of such questions, and those of men who made their study a life-work. He was a man of action rather than a man of thought. The limitation of human life and human faculties render it ordinarily impossible that the same man should be an energetic and indefatigable worker and an original and profound thinker. One of the evils inseparable from an institution originated and

carried on like that at Woodstock is that the amount of labor devolved upon each member of the staff of instruction is so great as to preclude the possibility of study or research, beyond that necessary for the discharge of each day's duties in the class-room. What was true in this respect of every teacher during Dr. Fyfe's *regime*, was emphatically true of the Principal. What he might have been able to accomplish in the way of close, original thinking, had the conditions of his life rendered such possible, can never be known. His writings abound with suggestive and even striking passages. They are everywhere marked by sturdy common sense, and often by a robust vigor of thought. The main points are clearly conceived and presented. To expect close, consecutive, and prolonged ratiocination, or the fruits of profound investigation, would be utterly unreasonable. Yet there is much of practical wisdom, and much of lofty spirituality, in his sermons and lectures, which should not be wholly lost to the denomination. It is to be hoped that some means of making them at least temporarily useful may yet be found.

Justice to Dr. Fyfe, however, demands a fuller elucidation of his views upon one vexed question—that of inspiration. On page 86 he is quoted as saying, in a letter from Newton, "I have learned that the Scriptures are fully and verbally inspired, else they have no inspiration at all." To what extent his matured thought and riper judgment modified his views upon this point may be gathered from the following extracts from the lecture he was accustomed to give to his classes upon the subject, a *verbatim* copy of which has been kindly furnished by the Rev. D. A. McGregor, of Stratford:—

“Inspiration, properly so called, is an idea common to all nations and all religions. We mean by it an extraordinary Divine influence on the minds of teachers of religion when speaking or writing truth for the guidance of others. It is dynamic and not mechanical. One distinction between inspiration and revelation is, that the revelation was designed to benefit or guide the individual receiving it. Inspiration was meant to direct a man in the guidance of others. In some cases, a prophet inspired, might not comprehend his own message, see I. Pet. i, 11; but a man who had a revelation understood it. Very diverse views of inspiration have been held. Men have undertaken to show how this divine influence acted on the mind. They speak of

- (a) Inspiration of direction.
- (b) Inspiration of elevation.
- (c) Inspiration of prescience,
- (d) Or of merely strengthening the mind.

These distinctions, in my estimation, are not only unsatisfactory, but impertinent. We might as well undertake to tell just how, and in what measure, the divine nature of Christ influenced the human in each utterance and action. In inspiration there is

(1.) The divine influence perceived partly through our spiritual perception, and partly from the truths themselves.

(2.) The human element is seen clearly in the style and in the individual peculiarities of the inspired man. God in every case employs the human element to appeal to humanity, to arrest the attention, and to lay hold of human sympathy, and He fills the human vehicle with that view of truth which He wishes to present. But just how this is done, or what is the measure or nature of the divine influence in any case is beyond our comprehension.

(3.) This combination of the divine and human, presents an infallible view of the truth which God wishes men to see. It is not truth absolute, but truth meant for men here and hereafter.

(4.) We hold to plenary inspiration, not necessarily verbal, but inspiration which infallibly directs all who follow its teachings in regard to life and godliness.

(5.) The inspiration of the poet, the man of genius, etc., which is sometimes spoken of, is not even kindred to this. God is not infallably guiding them as teachers of others.”

It is now high time to resume the thread of biographical narrative. In the outline of the history of the Institute already given, incidents of a more strictly personal character were passed over without notice. Some of these may now be given before passing to the sad sequel.

Allusions have already been made to renewed attempts to repeat the catastrophe of 1861. The indications of deep-seated malice on the part of some individual or party were conclusive, though, as before said, no evidence was ever adduced to bring it home to the guilty parties. It is impossible to determine whether this malice had for its object the college itself, or simply its founder and head. The latter seems at least quite as probable as the former; and, though it is almost incredible that the pique of personal jealousy or disappointed ambition could carry anyone to such dastardly lengths, no more satisfactory theory has been suggested.

Of an abortive attempt which was made to fire the hotel while the school was being conducted in it, no particulars are at hand. In a letter to the *Baptist*, dated May 25th, 1863, Dr. Fyfe gives the following account of a second [or third(?)] attempt directed against the new buildings, which was partially successful:—

“The friends of the Institute were aroused from their beds on Saturday morning last, at half-past two, by the alarm of fire. They found the barn enveloped in a sheet of flames, and in a very few minutes it was a mass of embers. Among these embers they were pained to find the remains of a horse, a cow, and a hog, that had been cruelly burned alive. Upon examination it was found that the water closets in the boys’ yard, (which stand about 150 feet from the main building), had been set on fire also, but on account of dampness, the fire had gone out after burning through the partition. Up to the present time, there were some who maintained that the previous in-

cendiary attempts were only accidents ; now there are none who doubt that the Institute is a great eye-sore to somebody—that some would gladly destroy it. After the attempt made a year ago last fall, a night watch was regularly kept up, until the commencement of the present term, (six weeks ago), and during that time there was not the slightest attempt made. I opposed, as long as I could, the removal of the night watchman ; but the hardness of the times, and the failure of subscribers to meet their liabilities, silenced my opposition, though they did not convince my judgment of the wisdom of dismissing the watchman. And these are the evil fruits. The whole loss is somewhere about \$300, on which there was no insurance ; \$130 of which loss falls upon Mr. Cook and myself.”

The long years of hard, unintermitted labor, during which Dr. Fyfe sometimes conducted as many as six classes daily, in addition to all the toils and cares of management, collecting, &c., were often pleasantly varied by manifestations of cordial appreciation and affection on the part of students and outside friends.

In 1863, the students presented him with a small service of plate, accompanied with an address filled with expressions of gratitude and esteem. Almost every year thereafter, some token of the high regard and admiration in which he was held by students and teachers served to cheer him in his arduous work.

About the year 1870 a very pleasing and practical proof of the esteem in which he was held, for his work's sake, by influential brethren, was given him. Up to this time he had been occupying a rented house in Woodstock, and had once or twice been put to the expense and annoyance of removal. It having been ascertained that, owing to the probable sale of the premises he was then occupying, he was about to be compelled to cast around once more for new quarters, it occurred to some of

those connected with the Institution that the Baptists of Ontario owed it to him and to themselves to furnish the self-denying Principal of their Theological School with a residence. Hon. W. McMaster was accordingly communicated with, and not only cordially agreed with the view presented, but announced that he and his friend, T. J. Claxton, Esq., of Montreal, would gladly contribute the \$2000 necessary for the purchase of the premises then occupied by Dr. Fyfe, or any other that might be chosen.

Many other friends of Dr. Fyfe, when they heard of this generous proposal, earnestly desired to participate in the gift. But it was felt that to throw the matter open to the denomination, in the form of a general testimonial, would interfere with the success of the great effort which was just then being made to enlarge and improve the Institute buildings and grounds. Hence Dr. Fyfe would not consent to the extension of the original scheme. At the solicitation of several a kind of compromise was adopted. Messrs. McMaster and Claxton consented to transfer to the enlargement fund, from the \$2000 donated by them to purchase the homestead, an amount equal to the sum of any contributions other friends might wish to make for the purchase of the homestead. The sum of \$329 was given under this proviso, but very many who were anxious to express their good will to the Principal were not willing to do so in this indirect way. The conclusion of the matter is indicated in the following extract from a feeling "acknowledgement," in the columns of the *Baptist*, written Oct. 20th, 1871:—

"On the 55th anniversary of my birthday, I desire to acknowledge the munificent present of \$2,000, which have been

invested in the house which I now occupy. I wish, in this public manner, to express my grateful sense, not merely of the value of the gift itself, but chiefly of the confidence and esteem of which this gift is the symbol. I include in this expression of my hearty thanks, Messrs. McMaster and Claxton, and those who were afterwards admitted as partners in this generous gift. Nor can I omit the grateful recognition of the many who sent assurances of their confidence and esteem, but who preferred a different way of showing it than the only one which, in the circumstances, was left open to them. I must not try to express all that I feel on this occasion, but I may close by affirming my belief *that all the friends referred to* will feel that I shall show my sense of their confidence and generosity best, by devoting myself with yet greater earnestness to the great work committed to me. And this, by God's help, I promise to do."

The contributions were received and the fund managed by Henry E. Parson, Esq., one of Dr. Fyfe's most esteemed friends. It may not be out of place to add that at least one of those who had to do with suggesting the testimonial always felt that, with the best intentions, he had perhaps made a mistake in point of time. From the spirit manifested by many it was evident that had the proposal been made at a time—could such indeed have been found—when no special appeal was being made on behalf of the Institute, and had the testimonial fund so generously started been thrown open without limitation as to amount, the gratitude and good will of the whole denomination would have been manifested in a manner worthy of itself and of the recipient.

In the summer of 1865 a serious accident befell Dr. Fyfe—one which not only entailed much immediate suffering and loss of labor, but which, there can be little doubt, if it did not actually originate the fatal disease which cut short his days in the midst of his usefulness, at least left the system more exposed to the incursion of the subtle and insidious destroyer.

He had been attending the Baptist anniversaries at St. Louis, Missouri, and was returning. When within about one hundred miles of Chicago another train collided with that in which he was riding, overturning the car, or throwing it from the track, and giving him so severe a shock as to cause concussion of the brain. For a length of time he was in imminent danger of inflammation, and was enjoined by his physicians to refrain from all mental excitement, or effort. He gradually recovered from the shock, and after a few weeks was able to go to the seaside for further rest. After the lapse of a term, during which he was obliged to mitigate the severity of his labors, he was so far restored as to be able for years to resume his almost crushing burdens. But it is doubtful if his nervous system ever regained to the full its healthful tone. Those most intimately associated with him could see that never after was he exactly the same strong man as before. The decadence was very gradual, and was not conspicuously manifest for several years. But the old-time self-reliance, the courage which quailed before no obstacle, the indomitable strength of will which refused to be balked in its purpose, began slowly to fail. It is possible that, could he have taken the year's rest which the Trustees voted him, but to which he could not see his way, the evil might have been averted. But to one of his temperament prolonged rest, in the sense of cessation from work, is an impossibility, and it is likely that the change, even had the exigences of the school permitted it, would have been but from one form of labor to some other almost equally exhausting. He could wear out, but never rust out.

For several years he continued as has been seen from

the sketch of College history, to push on the work. The addition of at first one, and afterwards a second professor in the Theological Department, somewhat lightened his class room labors, but increased the toil and worry inseparable from the collection of the larger sums required annually for current expenses. And this was the part of his work from which he shrank more and more as years and infirmities grew upon him.

Thus matters went on for a number of years until, in 1873, the ravages of disease began to tell so plainly that his friends at last became alarmed. Already, no doubt, the fatal disease was at work, although the local physician whom he consulted was unable to detect its presence, or to see cause for special alarm. But the fine physique was unmistakably impaired. His face became pale, and his eyes sunken. His figure lost something of its erectness, and his brisk gait of its firmness and elasticity, while his clothes began to hang loosely about him.

It was at this juncture that a few of his anxious friends consulted together and adopted the happy expedient of making up amongst them a sufficient purse, and inducing him to take a trip to Europe. Thomas Lailey, Esq., took the initiative, and sent a private circular to thirty or forty friends, to whom, it was thought, the request should be confined, it being well known that anything like a general application would not be agreeable to Dr. Fyfe. The writer has before him the letters sent in answer to this circular. It is a pleasure to read them. Such cordial responses to an appeal for money, such manifestations of esteem, appreciation and hearty good will one does not often meet with. The tone of the answers must have been even more gratifying to Dr. Fyfe than

the contents themselves, though the latter enabled him to gratify a life-long desire.

Aside from the more immediate object of the trip, few men were better fitted by nature and habit both to enjoy and to profit by foreign travel than he. His mind was intensely active, and his powers of observation unusually keen. His knowledge of history, and his store of general information, were remarkable for one whose whole life had been laboriously busy, and were ample to qualify him for making the most of the scenes and objects of interest he might visit. The one great drawback was the enfeebled state of body and brain which forbade the exertion which would otherwise have made every excursion a source of delight and profit.

The closing exercises of the school year of the Theological Department, in April, 1874, were of unusual interest. It was the time for one of the tri-ennial re-unions of the Associated Alumni, and the old students flocked back in large numbers to bid their beloved Principal "good-speed!" on his tour. They took advantage of the occasion to give a tangible expression of their esteem and affection in the shape of a purse of \$160. The students then in attendance followed this up by the presentation of a valuable gold watch. In addition to all, and no less helpful towards the main end, a number of his brethren in the ministry undertook to do his work at the associations, in order to relieve his mind in this respect. Thus cheered with manifestations of good will from every quarter, and upborne by many earnest prayers for his complete restoration to health, he took his departure for the historic shores of the Old World. In returning thanks to his numerous friends on the eve of his departure he said:—

“Surely if general good-will can restore health and strength, I have much reason to hope for the best. All this I receive, not merely as indicative of interest in me personally, but also as indicative of interest in education. The best return I can make for all this kindness is to do my best, with the blessing of God, to fit myself to do, if possible, more and better for the future. Permit me, brethren and friends, in bidding you good-bye for a few months, to ask an interest in your prayers, that it may please God to restore me, that I may serve His cause and promote the welfare of His people. I devoutly believe, notwithstanding the theories of the Positivists, that God hears and answers prayer.”

On his return Dr. Fyfe wrote a series of very interesting letters to the *Baptist*, giving an account of his tour, persons and places of interest visited, etc. These were, no doubt, generally read at the time, and are quite too voluminous to be reproduced here. But in another chapter will be given a series of extracts, written perhaps in a more off-hand and familiar style, but no less interesting in substance, from his letters to Mrs. Fyfe during the progress of his journey.



CHAPTER XXX.

THE TRIP TO EUROPE—ITS ONE GREAT AIM—THE OCEAN VOYAGE—THE GREAT CITY—THE DISEASE DIAGNOSED—‘HOME SWEET HOME’—SPURGEON’S TABERNACLE—THE NEW ENGLAND SOCIETY—ENGLISH WATERING PLACES—THE ISLE OF WIGHT—LONDON SIGHTS—THE BRITISH MUSEUM—A VISIT TO IRELAND—A LAND OF MISERY—THE PROSPECT OF RECOVERY—A YEAR OF REST IMPERATIVE—MEMORABLE JOURNEY IN A PHAËTON—PARIS AND ITS SIGHTS—THE LAKES OF SWITZERLAND—SIGHTS AND SCENES IN SCOTLAND.—

A CONSIDERABLE part of each of the series of letters written to his wife, from various points in Great Britain and on the continent, was naturally taken up with details of his interviews with the physician he consulted in London, and in regard to the state of his health. These and other particulars have been eliminated as of no special interest to the public, now that the fatal termination of the disease is a matter of denominational history. The extracts that follow are intrinsically worthy of perusal. They are also valuable as matters of biography, on account of the keen and intelligent observation they disclose, and the superabundant mental activity they indicate.

One fact is brought out in these letters, which were of course intended for the eyes of his wife alone, with almost painful emphasis and iteration. It is that the object of the trip is not pleasure or recreation, but restoration to

health. It is constantly a matter of conscience that everything must be subordinated to the one aim—health-seeking. His duty to the friends who have facilitated the trip, to the Denomination he serves, to the great work to which he has consecrated himself—in a word, to his Master—demands that everything else shall be made secondary. The restless activity of a mind which is always urging him on, the intensest longing to see scenes which have been to him objects of life-long desire, every personal and selfish impulse, however innocent, must be sternly held in check, in order that this one sacred duty may be kept paramount. Thus even the coveted trip became, under the controlling influence of a high sense of duty, in some respects a continued act of self-denial.

“BROOKLYN, N. Y., May 16th, 1874.—I write from Mr. Parson’s house, just before going on board the ship. I reached here about 11 a.m., and found that the ‘Macedonia’ has not yet arrived, and that I shall sail by the ‘Alexandria’ of the same line, as good a ship as the ‘Macedonia.’ * * I have a very good state-room, amidships, and the company is small.

It seems strange for me to be going off for so long a time ‘without a mission.’ But I shall try hard to fit myself for the Lord’s service, making this my mission. I feel assured of God’s presence with me.”

“GLASGOW, June 1st.—I did not reach here till this day, at 2 p.m. We were sixteen days, less three hours, on the water. The fault was in the boat. We had fine weather on the whole, except Sunday, 31st May. That day was very rough. But I have enjoyed every minute of the journey thus far. * * We had only five cabin passengers. The captain and clerk were very pleasant, and indeed all did all they could to make things agreeable. And I *rested*. I read a number of the books I found

on deck. Some of them were valuable and new to me. I read also some of the lighter literature.

On the first Sabbath so many were sick, (there were thirty-two steerage passengers), that we had no service on board. I slept, or dozed, through nearly thirty hours. I must have been very tired, I suppose.

Of the sixteen days we were out, eight were foggy and required the fog whistle about every three minutes, night and day. It rained, more or less, for seven days. Two days the waves ran high, and Oh, how I enjoyed 'the sea, the deep, blue sea,' and the pitch and roll of the ship. I shall *never* forget the many, many hours I spent in the unoccupied smoking rooms on the upper deck, looking at the sea. I wanted the waves to run higher and higher. But on last Sunday, yesterday, they ran very high, and would have gone much higher but for the pouring rain which beat them down. We could have no service that day for the waves were very often making a clear 'breach' over the upper deck.

I should have told you that on the second Sabbath, I preached in the cabin to a nice little congregation. They seemed to enjoy the service and so did I."

"MITCHAM, Jan. 10th.—I left Glasgow on Tuesday at 10.15 a.m., and reached London at 9.45 p.m. I did not see any one at the station because Mr. Lailey had left London two weeks before, and Mr. James McMaster lives ten miles from the station. It was the night before the Derby races, and every hotel was full. I took a policeman with me to search for some decent place to lodge for the night. At last he found a queer little place, but entirely respectable, where I got some supper and a bed. The English railways give a stranger but little chance to get even a bite to eat.

On the morning of the 3rd, I took a stroll to look at the big city, till it should be time to hunt up James McMaster at his office. I took a cab and drove three miles, reaching his office before he had come to town. But I was expected by the clerks and most kindly received. He soon came, and gave me a most

hearty welcome to London and to his house and home. I went out with him in the afternoon, after having spent three hours with him in the Royal Academy of Arts, viewing the best pictures I have ever had the privilege of seeing.

Everything that loving hearts could do has been done for me. I do feel very grateful to them and thankful to God.

I had a letter from Mr. Lailey on Thursday last, desiring me to join him in his tour, or a part of it. I wrote thanking him for his kindness, but telling him that my main search is for health, and I must first find a skilful physician and get his opinion.

The country is all it has ever been represented to be, perfectly lovely."

Here follow some particulars of his first interviews with his physician, the regimen prescribed, etc. The disease was pronounced an unmistakable case of diabetes. It had been too long neglected, but the eminent physician was hopeful that it was not yet too late to effect a cure:

"The doctor said that, without a doubt, my railroad accident had involved me in this trouble. Then the pressure of work upon me had broken a strong constitution. I must avoid efforts which weary me, whether mental or physical.

My tour on the continent I hold as yet in abeyance, till I know more definitely what treatment I am to be subjected to. . . . We are in God's hands, and I shall take all the care possible. I wish to recover strength that I may serve God, and I think I shall. . . . I should have stopped work for a time two years ago. But I feel a strong conviction, and Dr. Phillips is quite sanguine, that it is not yet too late.

On Sunday morning, Mr. McMaster drove me over to hear James Spurgeon, whose ministry he attends, and in the evening he drove me in to hear *the* Spurgeon. The Tabernacle and its congregation is a sight to see. I never saw such a congregation.

Mr. Spurgeon is again ill. He was so ill after preaching that I could not see him. He sent me word that he would see me after communion, but I did not remain."

"MITCHAM, June 18th.—On Thursday last, the day I despatched my letter to you, I went down by the Great Western R. R. to Ross, 132 miles, expecting to meet Mr. Lailey, but as I could not notify him of my intention, I suppose he had changed his plan of travel and gone by Ross. But I saw a beautiful country, and enjoyed three or four days of quiet there very much. I never expect again to see so much quiet, harmonious beauty of scenery, in this world. Bolder, grander, I may see, but not like that. . . . By the way, while I was sitting out in the beautiful grounds of the hotel at Ross, at one o'clock, suddenly the chime of bells in the parish church struck up 'Home, Sweet Home.' I could not help it, the tears came into my eyes in spite of me.

The Governor of the New England Company sent me a card of invitation to the annual dinner of the Company at the Free Mason's Tavern, and yesterday at six o'clock I went. The Company was not large, but it was the grandest affair I ever saw. . . . Much to my surprise, the Governor made me the third toast, immediately after the Queen and Royal Family, and the New England Society, and I made a little speech. It was a *very* pleasant meeting . . . I never felt more at home anywhere than there. There was only one man who went with me throughout in drinking water, but there was no bantering. To-day I am going into the city, on my way to call on Dr. Angus. I find I must 'keep dark.' Much to my surprise, I am deemed of sufficient importance to be noticed and even *feted* by some, and I cannot bear that.

I think the prevailing state of my mind is thankfulness to God for His great goodness to me."

"MITCHAM, June 25th.—On the 20th, James, Arthur, and Mrs. McMaster, went down to Brighton, fifty-five miles, and put up at the 'Grand Hotel.' In the morning, Samuel McMaster, from Toronto, came down. This is one of the great fashionable watering places. The sea air is very good, and the place is a

first-rate one in which to spend money, although they have persistently refused to let me pay for anything.

On Sabbath, we all went morning and evening to hear the Baptist minister, who preached two very excellent sermons. The minister was very anxious to hear me, but 'No!' On Monday we went to Eastbourne, another great watering place. Away off in the distance, ten or twelve miles, we could see Hastings, where the great battle of Hastings was fought, which decided the victory of the Normans; and here the great Harold, the Dauntless, fell. On our way home in the evening, we passed the place where the great battle of Lewes was fought, between the Romans and the Britons.

We returned to Mitcham on Tuesday morning. Here I have been resting since. I do not find it easy to be entirely idle. I try to think it is the will of God and so submit."

"VENTNOR, Isle of Wight, July 1st.—I came down here yesterday and engaged rooms for a week. This is a queer country to live in. The way I arrange at present is this. I came down here and got a porter to carry my valise direct to Mrs. Acock's, Dudley Terrace; Mr. Lailey recommended me to inquire for this place. I asked her if she had rooms I could have. She said 'yes.' I took a bed-room and sitting-room and paid \$7.50 for a week. Then I order what I want for my meals and she prepares them and waits upon me, and I pay for just what I order. But think of me having to plan what I am going to have for my breakfast, dinner, tea and evening lunch! I suppose I can stand it for a while, but it seems queer for one who has been spoiled for such work. I am now in my sitting-room which has a bow window looking out upon the limitless ocean. The house is upon a cliff at least 100 feet above the sea. The town is one of the quaintest places you can conceive. The streets twist and wind in every conceivable direction, and are very narrow and all up and down hill. And such hills! You can scarcely imagine how horses can get up and down. The town is built, largely, in terraces on the hill side, facing the sea. The highest terrace must be six or seven hundred feet above the level of the sea. It is reached by streets winding back and forth, and continually rising on the hill-side. The hill at the back of the town must be

a thousand feet above the sea. I went to the top of it to-day, and the way the wind blew up there was grand. I feel that I shall like the place for a week very much.

By the way, the town is reached by railroad from Ryde, opposite Portsmouth, which is eighty miles from London. Just as we reach Ventnor, we pass through a tunnel about one and a half miles long, through the hill I have mentioned.

I think much more about the Institute than I thought I should, and every morning and evening I remember them all, as well as the young men who were sent out in the spring to preach, before God. I intended to write a letter to the Institute, but I find writing tires me more than I could wish. I feel the effects of writing two pages for hours after."

"MITCHAM, July 9th.—I returned from Ventnor on the 6th, and found your most welcome letter of the 17th waiting for me. Few sweets can be so pleasant as the letters from Woodstock are to me. And yet I try to be patient, and to persuade myself that I am now, if not doing the will of God, at least suffering His good pleasure. As for me, I fear that suffering God's will is not so pleasant as doing something for God. And yet I enjoy much.

I as yet see no definite plan for my future course here. This one thing (health) I shall attend to, although I confess some clouds will arise when I consider the slow progress I am making as compared with my wishes. But I think God will give me and you patience to wait and pray.

Day before yesterday we took a steamer from old London Bridge, and went down to Westminster. We saw a little of the Parliament buildings and of Westminster abbey. It was found I could tell something about a large number of the great men whose dust is gathered and commemorated there. I was greatly interested, but found I was getting tired, and at once gave up sight-seeing for that day. Daniel may rest assured I shall hear Dean Stanley, if possible. Yesterday I went with Mr. Lailay, and saw a little of St. Paul's Cathedral. We heard the service intoned and accompanied by the great organ, which rolled its

volume of music along the prodigious aisles, until the very soul within us was subdued by its grandeur.

On our way back we went into Guildhall, the great building in which the municipal authorities hold their sessions. There we saw 'Gog and Magog,' two tremendous wooden giants, standing at opposite corners of a gallery at the end of the great hall. 'When Gog and Magog *hear* the clock, they come down to dinner.' Such is the legend which puzzles little folks 'not a little.' To-day I intend to do some more of St. Paul's.

Tuesday evening I spent at the mission rooms, and was introduced to some twenty or thirty of the ministers present. I had a card of invitation sent me by Dr. Underhill. All the gentlemen were requested, or rather expected, to come in dress coats.—A minister's dress is considered full dress.—For a missionary meeting, to welcome some eight or ten returned missionaries, worn and ill through hard work for long years, I thought there was just a little too much 'red tape.' It was however, a pleasant meeting.

"MITCHAM, July 15th.—Yesterday I overdid a little, but to-day I changed my whole plan of procedure and engaged an agent to purchase the books for the Institute. I have been at this work with Mr. Lailey for nearly a week, spending a few hours each day. But in order to get the most and best for the money, I visited many places and turned over such piles of old books that I got tired of it. So I got about twenty catalogues, went over them, selected the books I wanted, and employed an agent to hunt them up, and collect them.

I have arranged to leave for Ireland to-morrow, to be gone about ten days. The Doctor says it is an excellent plan, but I *must avoid overdoing*. I shall *faithfully* bear his advice in mind, but it is not always easy. It seems hard to be here and to be able to do so little. But I must put up with it.

Next day Mr. Hill took me to the British Museum, and we walked through its wonderful collections for over three hours. I saw much to think of and wonder at, but to me the reading room is the gem. It is an immense dome, I should think of at least two hundred feet in diameter, with books all around,—four stories of book-cases all around, with almost innumerable writing desks!

In one of my book-hunting expeditions, I passed by 'Burnhill Fields,' and could not help going in and taking a look at Bunyan's tomb. On one side of the sarcophagus we see Christian toiling up with his pack; on the other we see him at the cross; on the top lies the effigy of the wonderful dreamer, as if quietly taking his long rest."

"GREENORE, July 23.—You see I am in Ireland. . . . I landed at Dublin on Friday morning, and spent twenty-four hours in it. I took a 'low-back car' and drove around, or rather was driven around, Phoenix Park, where I saw herds of deer, hundreds of them, feeding like sheep. The Park is very fine. I saw the Bank, College Green, the Customs House, the Dock Walls, Sackville Street, etc., etc. I thought there was an air of languor, or depression, all over Dublin, and, indeed, yet much more, all over Ireland, so far as I have seen it. An old man asked me yesterday what I thought of Ireland. I told him Ireland seemed to me like that beach. Every wave helped to carry off something from the stones. It was wearing away, but nothing was brought back, not even a grain of sand. 'Bedad, you have hit it!' said he.

On Saturday I left Dublin for Enniskillen. I rode all the way through a country where the impression above mentioned was deepened at every stage. Enniskillen has pretty surroundings, but the town is full of the indications of base living and even sordid poverty. Inismore Hall is four Irish miles from Enniskillen. I hired a 'jaunting car,' and reached the Hall about 3.30 p.m. I received a very cordial welcome from both Mr. and Mrs. Gore. I spent from Saturday till Tuesday afternoon with them very pleasantly.

This is only a landing-place for the boats from Holyhead. It is on the shore of one of the prettiest bays I ever saw. The hotel is good, and the air is pure. Yesterday I hired an old Scotchman, one of the shrewdest and best informed men of his class I ever met, to row me up to 'Carlingford.' I never was more disappointed in my life. The Hill and its surroundings are beautiful, but such a tumble-down, poverty-stricken, woe-begone hamlet I never want to see again. Each little thatched hovel is whitewashed, as indeed, nearly every building in Ireland is, but such an expression of hopeless poverty and idle-

ness all over it! There is an old castle, a very ruin, covered with ivy, and another ruin of a monastery. The old Scotchman said: 'Do you know, wherever you find an old monastery you will find a wretched state of things. They leave a kind of blight!' There *never* could have been any such scenes as are described in the 'Chronicles of Carlingford,' in this town.

To-day I went up in the steamboat to Warren Point, the head of this beautiful bay, and then I took a car and rode down along the shore for about three miles. The scenery is beautiful, and swarms of tourists and health-seeking people are met at every turn. This evening I am going to Belfast to spend the night, and see, if spared, to-morrow, the Channel Fleet, which is now lying there for a day or two. To-morrow evening I return to Greenore, and take the steamer for Holyhead, on my way to London.

I wish my way was clear to start for home. I do wish to see you all! But I must cheer up. My confidence in God remains firm and peaceful."

As before observed, a considerable part of each letter consists of particulars in regard to the symptoms of the disease, the mode and effects of treatment, etc., which were at the time of the intensest interest to the dear friends at home. The following in reference to this matter is too sadly interesting and suggestive of what might have been to be passed over here:—

"MITCHAM, July 30th.—I went yesterday and saw Dr. Phillips. I had a long and full talk with him about myself. I lost two or three pounds of flesh on my trip to Ireland, but beyond that I am improving steadily, though slowly. I told him I must plan now for my return. I said, 'You feel assured you can cure me, but my life here is an artificial one, and as soon as I return and *go to work again*, will not all my troubles return?' His reply was: 'There is not a doubt of it. I am certain I can cure you, but you must have a year of complete, or nearly complete, relaxation.' I said, 'I don't see how on earth

I can get that.' 'Well,' he said, 'it is just a question whether you will end your life in a year or two, or preserve it for years of work.'

Of course this statement depressed me very much, for I feel a strong craving to be employed again.

Just how I can get *all* the relaxation I require is not clear to me, but I believe God will open the way—a step at a time. It may be better than we fancy, however hopeful we may be.

I am continually picking up something which is worth knowing, though I cannot, or rather, should not, put forth much exertion in sight-seeing. Rome, I gave up long ago. I then for a time held on to Paris and Switzerland. Now Switzerland has been set aside forever, and Paris is just about set aside also. I very much doubt whether I shall go, although I can reach there in ten and a half hours. Scotland I shall see but little of, probably. So that you see my sight-seeing, or place-seeing, is becoming circumscribed. Yet with all this, I do not regret having come to England. It was worth while coming, not only for the new views of life—new ideas of England, and Ireland, and their people—but for the discipline of spirit which I trust I have received. Everywhere I have met with unmeasured kindness.

I send by this mail a short letter to Rev. Alexander Stewart. I have, with some little trouble, succeeded in doing a good thing for him and for the Indians.

I am going to keep very quiet to-day—at least as much so as I can—for Mr. J. A. Spurgeon is coming to dine here. I preached a short lecture for him—the only one in England—on Tuesday evening last. He is just recovering from a very severe illness.

"OXFORD, August 4th.—This morning we started, *i. e.*, Messrs. J. and A. McMaster, Mrs. McMaster and myself, on our Oxford, Warwick and Kenilworth trip. We took the cars for Maidenhead, having sent the coachman with the carriage away on Monday to meet us there. Thence we went to Henley, on the Thames, and lunched; then drove on to Oxford, which we

reached by 5 p.m. The country is delightful, the team is perfection, and we all enjoyed very much, notwithstanding two or three hours rain through which we drove. We were very well protected.

Oxford is a queer old place, full of suggestions, of old memories. Here some poor Baptists—as many as thirty of them—called Cathari, were condemned to starvation outside the gates of the city in 1160, in the reign of Henry II. We spent about two hours in walking about, viewing various colleges and looking at a magnificent old picture of ‘The Judgment,’ in a window of the Magdalen Church. . . . To-morrow we are off for Warwick and Kenilworth. I expect this ride alone to be to me, in real pleasure and usefulness in various ways, worth coming to England for.

“MITCHAM, Aug. 13th.—We returned from our very fine Oxford trip on Saturday evening. It was indeed, a memorable journey to me,—such an one as money could not procure. In Oxford, in addition to the old colleges, churches and monuments, we visited the Bodleian library, of 250,000 volumes, and St. Peter’s, in the East, part of which is eleven hundred years old. Then we drove to Warwick, forty miles, and staid over night. Next day we drove to Kenilworth Castle, the finest old ruin in England, if not in the world. We visited Stoneleigh Abbey, a lordly residence, (inhabited). We drove through Leamington, the prettiest town in England, back to Warwick Castle. This we went through, saw the pictures, the state rooms, armor, etc. We saw the famous Grey of Warwick’s coat of mail weighing 100 pounds, his sword weighing 20 pounds, and his porridge pot which holds 120 gallons and is eight hundred years old. It was three times filled with punch, and emptied, in one night, when the present lord came of age. We saw multitudes of other things. We then drove to Stratford-on-Avon, and went through the house in which Shakespeare lived, and into the room where he was born. We also visited the church where he was buried. The latter was more interesting than the house. We then drove to Chipping Norton, a quaint old town set on a hillside. Here we spent the night.

We next drove to Woodstock, the place where Charles II. hid himself from Cromwell, just before he escaped to the Continent. We saw Blenheim Castle and Park. The whole house and

grounds are on the grandest scale, but the owner is poor, and the place is not well kept. We next drove to Henley, on the Thames, a beautiful place of retreat, to which many flock in summer. Here we staid over night. Next morning we started for Windsor Castle. We could not, it being Saturday, get into the Court Chambers. But we looked all around the place, and James and I ascended the round tower, 226 stone steps. We had such a view for thirty miles around as I shall never see again—so much of historic interest; the house that William Penn owned, the church where Grey wrote his *Elegy*, etc., etc.

We next drove to Hampton Court. Here we saw the most beautiful grounds, brilliant with flowers and laid out in the most exquisite style. We went through the galleries of paintings. We saw the great grape vine, over one hundred years old, and covered with countless clusters of grapes. We then drove home.

On Tuesday I went with Mr. Lailey and family to the Kensington Museum. Tell the children I saw, amongst millions of more important things, King Coffee's umbrella, with many other trophies. He is evidently a miserable old savage. We spent over three hours where one could spend a month profitably. Mr. Lailey and I then went to look at the Albert Memorial and Albert Hall, and the drive along Rotten Row. To-day I am going alone to the Tower, and this will finish London for me, with one exception, that is, Dore's Gallery."

"PARIS, Aug. 17th.—You see I am in this great, famous and fashionable city. I reached here Saturday morning about 5 a.m. We had a very rough passage, and were very much delayed in crossing the Channel. We should have been here about 7 o'clock on Friday evening. However, my qualities as a sailor in rough water are admittedly of a very high order. Scores and scores were deathly sick around me. I, and only three others, entirely escaped. We were drenched with sea water more than once.

I spent as much time as I could without fatiguing myself—for I have a steady eye to that—on Saturday, in sunny Paris, and to-day I have taken a long drive to see the most prominent sights. 'Well, and what do you think of it?' I would not have lost what I have already seen here, for half the expense of my trip to Europe. There is certainly no city like Paris. It is not kept so clean as London—I mean its streets—nor is it so

well drained. But the shops are the perfection of neatness, and it is a city of palaces. I have seen its finest churches, its Champs Elysees, its Tuileries, its Louvre, etc. On Sunday morning I went to see Notre Dame, for a short time after it was opened for services. I then went to the 'Oratoire,' and heard a *most excellent* sermon in French, from John iv., 32-40, on 'the Nature and Reward of Obedience.' I could with perfect ease follow the eloquent and pious Protestant divine, and felt really edified and profited.

In the evening I heard Mr. Chown, the celebrated Baptist preacher from Bradford. I went up and introduced myself after service. He seemed delighted to see me, having heard of me from Mr. Claxton and through the *Baptist*. Mr. Cook, of the Voyages, one of whose special tickets I have taken—I go when I like and where I like by it, and it saves me not only some money, but also from all bother about change and currencies—is stopping at the hotel where I am. There are many English people and Americans, also some Scotch, with one family of whom I have formed a very pleasant acquaintance. They all go out and stay out late at night to see Paris by gaslight, but I have not deemed it best for me. I have been in bed each night before ten o'clock.

I have seen no vice whatever that I know of, but enough vanity and frivolity to satisfy me for a lifetime. Saturday was a *fete* day, which was kept by about one-third of the shops, but Sunday was scarcely kept at all. And yet the pure Gospel is certainly preached in some places. Rarely have I heard more effective sermons than those preached by Chown and the French minister. I leave this evening for Geneva, and expect to be in London again on Friday evening.

I have saved the cost of my whole trip in the books which I have purchased for the Institute. I feel that I have done my *whole duty* in regard to this. £250 would not have bought the books which I have purchased, when new, and yet but very few of them are inferior to new books. Many of them are in the very best calf binding.

Mr. McKee, if he gets well, will greatly rejoice in the fine supply I have got for his department, and so will Mr. Mont-

gomery. As for Dr. Crawford,—I do not know how he will feel. I fear he will forget even his meals when he gets among them.”

“EDINBURGH, Aug. 27.—You see I have shifted my quarters since I last wrote to you. I arrived here last night, a little after ten, and have as yet seen nothing of what is called the most beautiful city in the British Empire. Let me give you a bird’s eye view of what I have done since I last wrote you. From Paris I went on to Geneva, arriving there about noon. I stayed there twenty-four hours, as long as I wished to stay unless I had company. The lake is all it has been described to be. Its waters are indescribable, a beautiful blue, like nothing but themselves. I ‘did’ the city pretty thoroughly. I visited Calvin’s church, the cathedral of St. Peter’s. I sat down in Calvin’s chair, which is a fair emblem of his doctrines—very straight in the back and very hard in the bottom. I saw clearly (while at tea) Mont Blanc, about thirty miles off, as the crow flies, about fifty-four by Chamouni Valley. A gentleman, who seemed to take a fancy to me, wanted me to go with him and climb the ‘Mere de Glace.’ I told him my climbing days were over, unless there was some object to be gained. Thence I went to Lausanne, the birth-place of Madam Feller. It is near the head of the Lake. This is all up and down hill. It is a quaint old place, and well worth seeing. Thence I went to Neufchatel and spent the night. Here is another lake, having Basle at one end and Neufchatel at the other. At no place did I enjoy more than I did there. On the afternoon of Thursday I started again for Paris, reaching there on Friday morning, and London on Friday evening.

On Monday evening I left London for Glasgow, which I reached on the morning of the 25th. There I called on Mr. Maitland, uncle of Mrs. Hendrie, (that was). Every attention that he could show me I have received. On the afternoon of that day I started for the Highlands, travelled by rail to Balloch, thence by steamer up Loch Lomond, to Inversnaid. There I spent the night, at the foot of Ben Lomond. Yesterday I came by stage, steamer and cars to the city. On my way I stayed four hours at Stirling, perfectly crowded with historic recollections. Right under my eyes when standing on the wall of Stirling Castle, was the field whence Wallace drove the English

out of Scotland. On the opposite side of the Castle, in the distance, (about five miles) lies Falkirk, where Wallace was defeated and afterwards lost his life. A few points to the east lies Bannockburn, where Bruce defeated the English. In the cemetery is the monument to the 'Wigtown Martyrs,' etc., etc. I was greatly interested! It came out that the old cicerone—'Old Andrew,' aged 87—was a Baptist. A short time before, he told me, some Baptists had been very kind to him and had shaken hands with him. I told him I would shake hands with him too. He said, 'My pastor was Mr. Innes.' 'Well,' said I 'Mr. Innes was my mother's pastor, in Dundee, before he was your pastor.' 'Do you tell me so!'

I shall *never* cease to thank God for what he has permitted me to see and enjoy. . . . I have not been without seasons of great depression and anxiety, but still the sun has shone brightly through the clouds."

MANCHESTER, Sept. 2nd.—I am now in the college (founded by Mr. James McMaster) which is to be opened to-day. Since I last wrote you I have 'done' Edinburgh. I then went to Glasgow and sailed up the Kyles of Bute, returning to Rothsay on Friday evening. Here I attended a very nice soiree to the minister there, and stayed over night with an old lady who lives next door to where Mrs. Thomson lived for several years, as Miss McIntyre. On Saturday it rained and I returned with Mr. Maitland to Glasgow. In the evening I went with him to Paisley, and made a most delightful call on the 'Cootes'—the leading men of Paisley. On Sabbath I attended the old John Street Church, and preached in the morning. I had great liberty and never before, I think, have I seen people more delighted. I attended the ordinance in the afternoon, and enjoyed much. Next morning I started for Melrose. I visited Abbotsford, Melrose Abbey, Dryburg Abbey. I stayed all night at Melrose Abbey hotel. I cannot tell you how much I enjoyed on this trip, but if spared we shall talk over all this. On Tuesday I started for this place. It is a High Day here. To-morrow morning I start for Belfast, thence to Port Rush and Londonderry, to take the 'Elysia.' I *feel* well. I am conscious of great mental activity, compared with my state when I left home. . . . Be of good cheer. God will do better for us than we can ask or think."

CHAPTER XXXI.

A SAD SEQUEL—STEADILY TOILING AND SLOWLY DYING—THE LAST VACATION—VISIT TO GANANOQUE—A FATAL WALK—THE DEATH OF THE RIGHTEOUS—FUNERAL SERVICES IN TORONTO—WORDS OF AFFECTION AND OF EULOGY—OTHERS ENTERING INTO REST—DEAD YET SPEAKING.

THE SEQUEL is, alas, soon told! Dr. Fyfe reached home early in Septem^r, shortly after the commencement of the College year. That he did not take the “full year,” or indeed any part of it, of “complete relaxation,” has already been indicated. It may well be doubted, he himself probably doubted, whether it would have been possible for *him* to do so under any circumstances. Having, as he said in one of his letters, notwithstanding his physical weakness more mental activity than he knew what to do with, forced inaction would perhaps have been worse than the varied duties of the principalship. Be that as it may, he resumed almost immediately, under the pressure of what seemed to him necessity, not the whole indeed, but a large portion of his accustomed work. Having now the aid of two efficient professors in the Theological Department, his lecture-room duties were somewhat lighter than heretofore. Much of the worry of internal management and discipline was, as indeed it had been for some time previously, transferred

to others. Still the responsibility of headship, and the still more grinding responsibility of finding money to meet the inexorable and ever-growing demands of the school, he could not escape.

It is unnecessary to dwell upon the consequences. They are well-known to the denomination; "burned into" many memories, as he would say, by the great sense of loss which followed his demise. For two or three years his strong purpose upheld him, and kept him resolutely at his post. But those about him could not fail to trace, with melancholy forebodings, the indications of growing feebleness. The inroads of disease became manifest in pale and sunken cheeks, and feeble step. His once well-balanced nervous system had become shattered, so that slight excitements, such as he would not have noticed a few years before, now affected him strangely. More striking than all to the eyes that watched him with affectionate solicitude, his whole countenance began to put off, so to speak, its earthly hue, and to take on that spiritualized expression, which is indescribable in language, but which often manifests itself clearly to those who are in daily contact with loved ones on whom death has already laid its hand.

Thus things went on until the summer vacation in 1878, when he became conscious that his condition was alarmingly critical. In a private note to the Editor of the *Baptist* he said. "I purpose giving my whole attention to an effort to get better. I am sensible that it is a life or death struggle with me."

After short sojourns at Port Dover, and at Winchester, he went, accompanied by Mrs. Fyfe, to Gananoque. Here he spent a few weeks taking, as his wife said, "such en-

joyment in the beauties God had provided in the world of nature," as she had never before known him to manifest. Rev. S. S. Bates, B.A., one of his former students who was preaching at this place for the summer, kindly furnishes this brief account of his visit to this place, and what were virtually his last days of active life:—

"I well remember Dr. Fyfe's visit at Gananoque, in August, 1878. I was preaching that Summer in that village on the St. Lawrence, about 18 miles below Kingston. The afternoon of his arrival was hot and dusty, and both he and Mrs. Fyfe were weary with their journey. A comfortable boarding place had been secured for them in a summer hotel on the very bank of the river. Here for some two weeks they remained, enjoying every day the fresh air, the beautiful scenery of rocks, river and islands, and he, especially the boating and fishing. At first he thought he would care for neither of the latter pastimes, for his hand for many years had been a stranger to fish-line and oar. It was not many hours, however, before the calm surface of the clear blue waters of that matchless river had charmed him into a boat, and from that time he almost lived on the river during the day, and, as he remarked to Mrs. Fyfe, he wished he could sleep out on the river at night. On the second day he trolled and caught his first pickerel, and from that hour he was as interested as any boy could be in fishing. Some days, instead of boating or fishing, he would take a ride on one of the many small pleasure steamboats, which were constantly running up and down the river. He many times expressed his delight with Gananoque. He certainly thoroughly enjoyed his visit there—it was more completely a time of relaxation and rest than anything he had experienced for years.

Twice while at Gananoque, Dr. Fyfe preached. His second sermon, which was the last he ever preached, was listened to by a small audience in the Town Hall, a room capable of seating 800 people. His text on this occasion was Jeremiah 3: 19, 'How shall I put thee among the children?' He spoke entirely *extempore*, with tender earnestness and ready utterance. Some hearts were moved with gratitude as he spoke of the great joy of being placed by God among His children, and some consciences were awakened as he gave reasons why certain ones could have no place in His family."

On the 21st of August, he returned to Woodstock. On the evening of Wednesday, August 28th, he attended a meeting of the Executive Committee. On the next day he walked to the Post Office in the hottest part of the day. On returning home he was weak and thirsty, and could with difficulty reach his house. On entering he drank a copious draught, and presently fainted, and falling forward, injured his head in the fall. From that time his decline was rapid. A good deal of the time he lay in a half conscious state, often talking with partial incoherence. During the more lucid intervals his words were full of trust and peace. At one time he said "The good God will care for me." Again, in response to "The blood of Jesus Christ cleanseth from all sin," he exclaimed "Precious truth!" "Shortly before he died, in an interval of consciousness, he took his beloved wife by the hand and fervently commended her to God." On Wednesday, the 4th of September, his spirit peacefully returned to God who gave it.

Thus ended his labors and passed to his reward, in the sixty-second year of his age, the strongest worker, and the ablest and most trusted leader the Baptist denomination in Canada has yet produced.

The funeral services were conducted partly in Woodstock, but chiefly in Toronto, to which city his remains were borne to be placed beside those of his wife and children, who had been interred in the Necropolis.

A large number of friends accompanied the remains from Woodstock to Toronto, including the Trustees, Faculty and many of the students of the Institute. The services at the Jarvis Street Church presided over by Rev. Dr. Castle, the pastor, were solemn and impressive. From

a phonographic report furnished to *The Christian Helper* by Mr. Thomas Bengough, the following extracts from the warm eulogies of some of those who best knew the deceased, are taken.

Rev. Dr. Castle said:—

“We are assembled here to-day under the shadow of a great calamity. There has been nothing for a long time which has come in tones so near and spoken so solemnly to many of us as the death of our beloved brother, the Rev. Dr. Fyfe. It was proper that his funeral *cortege* should halt on its way to the grave, and that we should bear him, with reverent hands, into this place, into the midst of the people whom he loved and guided in the past as counsellor and friend. Our hearts are sad, but we remember that God lives; that the workmen die, but God’s work goes on. It is intended to make this service very informal, and a number of brethren have been appointed in very brief addresses to speak out their thoughts and feelings with reference to the departed, in the various relations in which he stood to us in his chequered, honorable and useful life. It therefore does not become me to speak many words. I will therefore simply call, one after another, upon those who are to-day to give voice to the deep emotions which fill all hearts. I will first call on Rev. Calvin Goodspeed to speak as the Pastor of our honored friend and brother.”

Rev. Mr. Goodspeed, M.A., of Woodstock:—

“To-day I feel under the shadow of a great cross. Dr. Castle has kindly alluded to me as the pastor of our revered brother who has departed from among us. I occupied that position; but he was my pastor, as he was the pastor of all young ministers in the denomination. I regret exceedingly that it was not my sad privilege to be near at hand to him in his last hours, but I understand that his last hours were,—as all his life,—happy. He seemed to be so much occupied with the Lord’s work, even until the end, that he had very few thoughts to give to himself. The Saviour filled his whole life. I had only been his pastor for a little over four years, and yet I feel I have lost the dearest friend I ever had. During the four years that it has been my privilege to be the pastor of the Woodstock

church, he has been my counsellor; he has been my loving friend; he has been almost more than a father. I shall never forget, when I have gone to him, knowing that he was pressed with many cares and many heavy burdens, and fearing lest I might be intruding, how he has received me. I shall never forget, dear friends, how, in time of deep anxiety and trouble, I have gone to him for sympathy, which he was ever ready to give to me. I remember once particularly, on account of some trouble that all pastors know very well, how, when I came away, he put his hand upon my shoulder and said: 'Brother Goodspeed, I want you to understand that you may come to me whenever you think I can be of assistance to you.' I remember the time when, during the last year, he could not attend the regular prayer meeting, or the meetings of the church, and whatever might be the policy adopted by the church he always carried out his own rule that it was better to fall in with the majority. I can feel this, that notwithstanding all the imperfections of my pastoral life in Woodstock, Dr. Fyfe always acted on the principle of making the best of a thing in order that I might be benefitted. He has gone; and though we say his life on earth is ended, his life on earth has only just begun. He has stamped his life on hundreds, and the influence of that life, that has been touching so many of our lives for a greater or lesser number of years, cannot be lost. The influence of his example will abide and produce its fruits through coming generations."

Rev. Dr. Cooper, of London:—

"It is just thirty-five years next month since I entered the dwelling of my dear departed brother in Perth. I came to the country in 1843, in the month of October. In those days we had no acquaintances, and we had scarcely any idea of where we were going. I came to Montreal, spent one Sabbath there, and I was making my way to Kingston for the next Sabbath, but it was told me there was a Baptist church in Perth, so I made my way there and landed in the house of my brother Fyfe. They were then just talking of getting him down to Montreal to take the place of Dr. Davies, who was going to England. He said to me: 'At any rate, you will stay over one Sabbath'; but he did not tell me anything about the Montreal

arrangement. I stayed over one Sabbath, and he started for Montreal on Monday. It was then settled that he was to go to Montreal, and it was also agreed that I was to stay at least for the winter,—the winter was just setting in,—and have the care of the church in Perth, for the winter at any rate. He left for Montreal on Saturday first. That was the farthest ever we were distant,—I in Perth and he in Montreal. From that day till this, we have been almost touching each other in our work. He was interested in all the denominational work, and I always found him, as you know, true to the work. He loved the cause; he loved the Saviour; and he loved all good men, and everything that tended for the good of the Church and the glory of the Saviour. His heart was in it from that day till the last day of his life. In this regard he was the same, true and steady. One day, after a little general conversation that we had together, he brought in his hand a roll of paper and he said: ‘I have got an outline for a plan of a school here; I would like you to look at it; I think we can get up a building, and I think we can do something to get a school for our young men.’ We had talked about this generally,—and somewhat particularly, too,—but now it was coming to a point. I looked at it; it seemed a huge undertaking. There was a great prejudice against educated ministers in those days, very deeply rooted in some of the dear brethren, good and true, too, who had themselves fought the battle without any education, and hence thought things were always to be so. Well, the matter was settled, that the Institute was to be in Woodstock. I was then pastor of the church in Woodstock,—in 1860 or 1861,—and since that time we have been touching each other all through. The last conversation I had with our late dear brother,—we had a little quiet talk one day,—he put his hand on my shoulder and said, ‘Brother Cooper, you and I are getting very near the top of the ladder now.’ I said, ‘Yes, brother, a few more steps will bring us into the higher regions.’ I saw his clothes hanging so loosely, and O, how my heart ached. I am somewhat his senior,—about five or six years,—but my heart ached. I saw the dark shadow looming up as the pal envelopes us to-day; I saw it coming, and I asked myself, on whom will the mantle fall? and I thought to myself again: ‘The Lord will provide;’ and I am satisfied, dear friends, the Lord will provide. Brother McPhail, dear,

good servant of God, has gone home. There was another intimately associated with us in those early days, our dear brother, Dr. Boyd, who has been laid upon his back with sickness for twelve years,—I believe lying still. I wrote to him the other day telling him that our brother Fyfe was gone. Brother Peter McDonald is now in London, and that is about all of our dear brother's companions. So we are getting nearer home. And though I feel very sad to-day, yet for some years past, somehow, when I lay a child of God in the dust I do not like to look at crape and sackcloth and ashes all the time. There is a bright side; and while we cannot but look at the dark side, yet, it seems to me, brethren, there is a bright side, and I think we ought to look at that bright side. Look at it now, how the Lord has taken our brother. He has done his work. The Master has called him home, and we have no doubt at all where he has gone. We know where he has been these years past,—he has been in Christ, working in Christ; and he was working in Christ when his eyes were closed in death. He died in the harness. He has left us to enter into the upper room, and there is just a veil—and a very thin veil—which has to be lifted before we will pass through it and meet him never to part again."

Rev. Dr. Davidson, Secretary of the Baptist Convention:—

My heart is so full to-day that I can scarce find utterance for the thoughts that fill my mind. The emotions that are welling up almost choke my utterance. The brother that first addressed you told you the impression that had been made upon his mind by four years intimate acquaintance and fellowship with our departed father in Israel. Our revered brother who has spoken to you last has referred to his acquaintance with him for the last thirty-five years. My memories of him go four years back of that. I see but one brother in the house,—brother T. M. Thomson, erstwhile brother-in-law of our departed friend and brother,—who I think has known him longer than I have. I remember him when he came as a student from Newton about the year 1839, in company with the late Rev. Daniel McPhail, preaching peace by Jesus Christ through the townships of Drummond and Beckwith and Bathurst in the County of Lanark. I remember well the deep impressions that were made by their

united testimony for Christ and earnest pleadings with sinners to come to Jesus, and the impressions made upon my own poor heart when I was then without God and without hope in the world. I remember him coming again as a student in company with our brother McDonald,—now retired, we may say, from active labor, who is living in London,—and again going over the same ground, before I knew Christ and before I loved Him ; and it was after both those visits that I gave my wanderings over by giving my heart to Christ.

He was Moderator of the Council that ordained me, and on my head his hands were laid. I think I am perhaps the first that he was privileged to participate in ordaining, of all the living ministers of the denomination to-day. I remember well his connection with the denomination in those times. Days were dark and friends were few. We had a Missionary Society known as the Canada Baptist Missionary Society. The Grande Ligne Mission was not distinctly denominational then. But oh, how his sympathies went out toward those societies, and how earnestly and heartily he worked with them ! His heart was in the work of his own church, and he did a very noble work in the time when God permitted him to lead the band. After he ceased to be pastor here he returned again to Perth, and after a short pastorate there, was about five years absent from the country in the United States ; and glad was I when he returned again and became pastor of the church in Toronto. When he returned to this country we had formed what is now known as the Baptist Missionary Convention of Ontario. We had formed that in 1851, in his absence, but he at once threw his energies wholly and heartily into the enterprise of carrying the Gospel to those that were living in the townships and back settlements and rising villages of our country ; and there are scores of witnesses here to-day in regard to the valued services that he has rendered in connection with the all-important work of home evangelization. On one occasion he and I were traveling to an ordination of a brother in Cheltenham. We have been, perhaps, to fifty ordination councils, and I have been in councils when sore troubles were afflicting us, and I believe I have never known a man who possessed the same wisdom, the same discernment, the same breadth of view and comprehensiveness as he did ; and we owe our position in Canada to-day, largely to his wisdom, his energy, and his power, as an organ-

izing and as an executive officer. It was on that occasion to which I am now referring, when we stopped at the house of brother McKee, in Chinguacousy, in the Township of Peel, that the first idea of the Canadian Literary Institute was dawning upon his mind. We spent the whole evening talking about it. It appeared to me to be utopian; but the more we talked about it the more it took form in his own mind, and by-and-bye he drew out a plan; and when he opened out the details of that plan as it stood, to Brother Porter and others who are here to-day, at the Grand River Association in Vittoria, there was only one minister beside myself who had faith in its success; but there were three of us who had faith in its success and we pushed it, and by God's blessing what was then an acorn is now a mighty oak; what was then a mere conception of his noble and capacious mind has now yielded much fruitage to this denomination. I need not speak to you of the vast amount of labor he has performed; the valuable services that he has rendered in the work of training our rising ministry; I need not point you to those scores of young men who are coming up to fill the places of the fathers who are passing off the stage, and who have received an impress upon their characters, and impulses that shall never die while they live, from their contact with him as an educator, as a father, as a counsellor, as a friend. I have ever felt that in him we had a tower of strength in this department of our denominational work. When the subject of Foreign Missions began to press upon our attention we talked over that matter earnestly; and no man amongst us had more faith in the successful establishment of the missionary enterprise amongst the churches in Canada than our departed father in the Gospel; and when at that meeting at Beamsville we resolved ourselves—shall I say?—into a society auxiliary to the American Baptist Missionary Union, to send out the pioneer missionary, brother Timpany—who is here to-day—we felt that we were all deeply indebted to him for his wisdom, his needed and wise advice, in regard to the movements that we should make. If I call your attention to the initiatory steps that were taken to send out missionaries to Manitoba and the Northwest, you will find that there he is ready to take the initiative; that he presses upon the Home Missionary Board the appointment of a deputation to go out and explore the land; and I never performed any service more reluctantly in the cause of

my Master than I performed that arduous and perilous journey in connection with our Brother Baldwin. Still I went out impressed with the thought that the work was an important one, and all the events that have taken place subsequently have borne out, to a very great extent, all the far-seeing wisdom and prudence of our brother whose remains lie in this coffin to-day. And when, my brethren, I look at our other societies,—especially at the work that has been and is now being accomplished by the Widows and Orphans' Aid Society, and we can never forget how hard he labored in council in that matter,—from the beginning of this nine-and-thirty or forty years of my acquaintance with him, till the last meeting in Paris, I stand as a living witness to say I never knew a nobler or a truer man; I never had a dearer friend, or one who has acted a more fatherly part to me."

Rev. Dr. Castle:—

"A clear, earnest, spiritual preacher; a tender and loving pastor; a wise counsellor in the denominational movements;—yet his greatest work was as an educator. Noble is the office of the teacher. We love to think of Jesus as the Great Teacher. A teacher re-duplicates his power; leaves his impress upon others; and doubles, and trebles, and quadruples, and sends himself forth to the country. Such was his work. We will hear for a few minutes from one of his earliest students, as the representative of those whom he has given to the ministry of reconciliation."

Rev. W. Muir:—

"It was impossible, I think, for any student, male or female, to come in contact with Dr. Fyfe as a man, as a Christian, as an instructor, and as the Principal of the College, without respecting Dr. Fyfe. A poor, poor specimen of humanity must the individual have been indeed who would not at least respect Dr. Fyfe. The great mass of the students admired the Doctor; they revered the Doctor; his influence over them was almost unbounded; and that, too, because of the various relations in which he stood to them as students. In the class-room he was ever prepared for his work,—thoroughly prepared; he did his work well. O, what a privilege it was to us, in the early days of the College, to sit at his feet and learn of him! And as years

passed by, his experience and his power became greater, and yet greater, for he was essentially a growing man to his very last hours. Dr. Fyfe was a wonderful man. I think I can say conscientiously that I never knew a man who could so take hold of underlying principles, bring them out, and spread them before men in order, and before the students of Christ,—I am speaking with special reference to them,—that they might see and grasp the principles that would remain with them through life; and it very frequently occurs that you will hear one and another and another to-day, as you mingle with them, speak of the instruction they received from Dr. Fyfe. I benefit continually from the principles he endeavored to impress upon my mind,—principles that shall continue with me through life.”

Rev. Dr. Crawford, of the Institute :—

“A painful duty has been laid upon me at this time, but in another sense a pleasant duty. It is pleasant even in death to think of our dear departed friends. I am to speak as representing the Faculty of the Institute; and what shall I say? If I should say that we respected Dr. Fyfe, that would be little; we loved him as a father and a friend. As I was coming here, and speaking with my associate, Professor Wells, he said, with deep emotion, “We have labored together for fifteen years, and I have learned to love him more to the last.” Dr. Fyfe I have known for some twenty years. He was my first friend in Canada. I preached my second sermon in Canada in his pulpit in this city, and from that day until the day of his death he has been my best friend. But I have been associated with him for ten years in our work at Woodstock, not merely in the same college, but in the very same department; and yet in those ten years there never was a jar. He might differ from me in some unimportant thing, but it never estranged us in the least. I loved him; I respected him; I worked earnestly with him and he with me. He was a man of strong will, but he was a man of strong common-sense. He was a man of large heart, and therefore you could always work with him; the fault would be yours if you could not. To illustrate this, I would just say that Dr. Fyfe and I were perfectly agreed upon all that was essential in every part of theology. There were a few things of minor importance in which we differed; and I remember conversing with him on one occasion, some time after I went to the Institute, and he said to me,

“Professor Crawford, this point will come up in your class; don’t feel hampered; give your views; and when it comes up in my class I will give my views.” Now, that showed a large man; it showed him to be just what you all know him to be. But, my dear friends, we cannot detain you; I will just say that while his heart was in every department of labor,—the Foreign Mission, the Home Mission, everything,—yet that which lay nearest to his heart, I believe, was his own work in the Institute. The ruling passion is strong in death, and when his memory was fading away he did not forget the Institute. He said, on one occasion when his mind was wandering: “I have to be at the Institute at nine o’clock in the morning.” On another occasion he was delivering to his students his address at the opening of Institute. It was very remarkable that he died on the very day on which it was to be opened; and he distributed the prizes all in his imagination; but after that he forgot the Institute, he forgot everything else. He knew but one thing: he did not forget he Lord Jesus.”

Others who took part in this solemn and memorable service were Revds. George Richardson, W. H. Porter, M.A., J. Denovan, and J. D. King. Two of those whose words of grief and eulogy are quoted, have already fallen asleep. The venerable and much beloved Dr. Cooper spoke with prophetic prescience. The “very thin veil” was soon lifted for him and he too passed within. Dr. Davidson, the energetic worker, soon followed. But the work still goes on in all its departments, Home Missions, Foreign Missions, Education, in the hands of other laborers, and with multiplied resources; and by the lips of many living speakers, and in the lives of many devoted workers, Robert Alexander Fyfe, “being dead, yet speaketh.”



CONCLUSION.

MEMORIAL PIECES.

The following poems and essays, written in affectionate remembrance of the deceased, may, it is thought, be fittingly brought together here as just and loving tributes to his memory. The poems were written shortly after Dr. Fyfe's death, and published, the first in the *Canadian Baptist*, and the other in the *Christian Helper*, and are re-printed here by permission of the writer, Mrs. Yule, who has also very kindly prepared the paper, "Memories of Dr. Fyfe and His Work," at the request of the author of this volume.

The kindness of the Rev. S. F. Smith, D. D., in preparing the "Tribute" which follows Mrs. Yule's paper, is also gratefully acknowledged. Both these papers will be read with great interest.

Perhaps some apology is needed for the re-production here of the first essay. The writer has only to say that, though bearing the marks of somewhat hasty preparation, it truthfully represents the impressions felt, and opinions formed, at the time when the incidents of fifteen years of close association and friendly intercourse were fresh in his memory. The students, at whose request it was written, and in whose paper, the *Tyro*, it first appeared, may not object to see it placed amongst other records, in this more permanent form.

IN MEMORIAM.

R. A. F.

Rest, Brother, rest !

No voice shall bid thee gird thyself, to bear
 Again the burdens that so long have lain
 On thy unflinching shoulders, or to share
 With fainter hearts the peril and the pain ;
 Or call thee forth to scale some dizzy height
 Which, haply, other feet were slow to dare ;
 Or bear the banner through the stormy fight,
 Foremost thyself where dangers thickest were.

Rest, Brother, rest !

The toil-spent reaper bending to his task
 Shall grieving miss thee from the harvest-plain ;
 And he who gleans the vintage-treasures, ask
 Kindly the help ne'er sought before in vain ;
 And he, who gropes in paths obscure and dim,
 Or threads the tangled maze where dangers lie,
 Will miss the clarion-voice that guided him,
 And the clear lamp thy firm hand lifted high.

Rest, Brother, rest !

The sufferer tossing on his fever-bed
 Will yearn to hear the step that comes no more ;
 The stricken mourner weeping by his dead
 Will, with his own, another loss deplore ;
 The halls thy constant footsteps pressed for years
 No more shall gladder, brighter grow for thee ;
 Thy room, thy chair, shall call up sudden tears
 As memory speaks of what no more shall be.

Rest, Brother, rest !

Thou had'st one resting-place, to which thy feet,
 Weary, and bruised, and way-worn, still might turn ;
 Whose cooling waters to thy lips were sweet,
 Whose steady lights for thee did ever burn :
 God pity her who weeps alone to-day,
 And lift her faith above her grief's unrest,
 To view thee basking in a clearer ray,
 And rest serener on her Saviour's breast ?

Rest, Brother, rest !

Yea, rest in peace, long-tried and faithful one !
 Called to repose while, midway down the West,

With undiminished radiance thy sun
 Still shone, and thousands in its beams were blest ;
 —A cloud prophetic of the coming night !
 —A shadow ominous of deeper gloom !
 —A vigil brief !—a strong wing plumed for flight !
 And what remains ?—the pall, the bier, the tomb !

Rest, Brother, rest !

Yea, rest ! for there remains far more of thee
 Than thy pale shrouded dust, thy lowly bed !—
 A grand, imperishable legacy
 Of noble deeds well done, and words well said ;—
 Example blest of faith and courage high—
 Patient endurance,—consecrated zeal,—
 To God and man unswerving loyalty,—
 And toil, not for thine own, but others' weal !

Rest, Brother, rest !

Earth has been brighter for thy blameless life,
 And Heaven is brighter for thy entering in ;
 And countless hearts are strengthened for the strife
 They yet must wage with earth, and self, and sin,
 By the high lessons of thy lip and pen,
 And deeper lessons that thy life has given ;
 And hosts shall rise from out the ranks of men
 To call thee bless'd through all the years of Heaven !

Rest, Brother, rest !

It doth not yet appear what thou art now,
 What glory crowns thee, what rewards are thine,
 What Christ-imparted lustre gilds thy brow,
 What arms of tenderest love around thee twine ;
 And yet we know that thou hast kissed his hand
 Who led thee safely to His people's rest,
 Leaned thy tired head on His dear bosom, and
 Heard His sweet welcome—therefore, Brother, rest !

Sept. 14th, 1878.

ROBERT A. FYFE : THE MAN AND THE CHRISTIAN.

BY J. E. WELLS, M. A.

I have been asked to contribute something for the offering which it is the design of this " Memorial " sheet to lay lovingly upon the tomb of our honored dead. The task is too much a labor of love to be declined, though I deeply regret that a service to which many

hours of patient thought, and sad yet pleasing reminiscence, would gladly be given, must needs be hastily performed in the swift minutes which can be redeemed from the claims of pressing duties.

Others, with better knowledge of his earlier years, have, I believe, undertaken to furnish elsewhere a record of the life and labors of our late Principal. The tender history of the last days and hours of that useful and noble life, sketched by the affectionate hand which could most meetly lift the veil from those sacred scenes, will be read with tearful interest, in this number of the *Tyro*, by hundreds of loyal friends and sincere mourners. It is my purpose—a purpose for which fifteen years of happy social intercourse, as well as of intimate companionship in labor and anxiety, should in some measure fit me—to give in a few paragraphs some of my own impressions in regard to the departed, viewed simply as a man and a Christian, or rather as a noble Christian man. In so doing I have no intention of assuming, or affecting to assume, the coldly critical attitude. Any pretence of analyzing the inevitable faults as well as the priceless virtues of such a character, and setting the one over against the other in calm, judicial counterpoise, would be as repugnant to my own feelings, as it would be harshly grating upon those of my readers. The fitting time, if ever there can come a fitting time, for so ungracious and ungrateful a task, is not yet. The wounds caused by the abrupt sundering of many strong and tender bonds are yet too new, the memories of pleasant intercourse, of sweet communion, of loyal, self-denying service, are still too fresh and fragrant, for unimpassioned handling. To say that Dr. Fyfe had faults would be simply to say that he was human. To say even that those faults now and then flashed out conspicuously would be to state but a corollary from the undeniable proposition that his was essentially a *strong* character. And in this last remark, it seems to me, we strike one of the keynotes that ruled the harmony of that energetic and fruitful life, whose cutting off in the midst of its days has inflicted heavy loss upon many human interests, as well as deep sorrow on many loving hearts. From whatever point of view we look upon that character, whether we study it upon the side of intellect and will, or upon that of moral and religious principle, one of its most prominent features is *strength*.

No one could look upon that tall and manly form, noting the

resolute eye, the massive chin, the self-reliant bearing, and the energetic, unhesitating, *purposeful* movement, without feeling almost instinctively that a strong man was before him—that whoever had the good fortune to have Dr. Fyfe for a friend, had a friend to be relied upon in time of need, and that he who, no matter how great his prowess, entered the lists with him as his opponent, would find “a foeman worthy of his steel.” This strength and force of character were, no doubt, to a very great degree, inborn. But they could scarcely have attained their full proportions had they not also been developed by self-culture, and by the hard discipline of toil and conflict in early life. I have listened with interest, on those rare occasions when he would relate in the confidence of friendship some incidents of his early years, and have sometimes felt that he was unconsciously illustrating the truth of the maxim: “The child is father to the man.” I well remember one incident in particular. When quite a young man he was placed, temporarily I think, in charge of a gang of lumbermen in the depths of a Lower Canadian forest—a position which I suppose often demands almost as much resoluteness and fearless self-reliance as the captaincy of a ship in mid-ocean. One cold, stormy evening, a rough, turbulent spirit amongst the gang had risen in open rebellion. In spite of all remonstrance he persisted in defying authority, and bringing strife and confusion into the discipline of camp life. When all gentler measures had been tried in vain, a pair of strong arms ejected the astonished offender rather forcibly into the outer darkness and storm, and a voice and eye, no longer to be trifled with, deterred any friendly hand from unfastening the barred door until such time as the sharp lash of a Canadian winter’s night-blasts had done its perfect work, and the culprit was ready to come back, subdued, penitent and peaceful, to his place in the circle around the blazing fire. God has various methods of training his servants for the work he has for them to do. Who can doubt that he used the discipline of such difficulties and hardships to develop that unflinching strength and steadfastness of purpose which did so good service in other spheres on many a subsequent occasion. Some who read this paper will doubtless remember an illustrative incident of quite a different character. I refer to the day on which, strong in the vigor of resolute manhood and the

earnest conviction of right, he stood for hours in the face of a prejudiced, angry, hissing crowd who were determined that his voice should not be heard, until first by sheer force and persistence of will he conquered a hearing, and then, by dint of manly eloquence and incisive logic, completely turned the tide of opinion and feeling into what he believed to be the right channels.

But mere strength of will is in itself but a doubtful merit. Under the sway of narrowmindedness and prejudice it becomes often a strong force on the side of evil. It is only when enlisted in the service of a sound judgment, a broad intellect, and a lofty moral nature, that it becomes a mighty force on the side of the right and the good.

Strength was a characteristic of Dr. Fyfe's intellect no less than of his will. His thinking was broad rather than subtle, powerful rather than profound. His grasp of truth was a grasp of power. Though his mind was undoubtedly active and fertile, it would be easy to find many who were his peers in originality of thought, and in pulpit or conversational brilliancy.

His perceptions too, though quick and keen, were probably not more so than those of many others, of equal culture and experience. But in that mental breadth and clearness which grasp a subject in its whole extent, and promptly strip it of whatever is incidental or unimportant, he had few equals. His keen analysis went promptly to the root of the matter. When once the full powers of his mind were turned upon a question, or investigation, its great underlying principles were recognized as if by instinct, and once recognized were, like true friends, "grappled to his soul with hooks of steel." Yet, in spite of, or let me rather say in consequence of, the strength of conviction thus begotten, upon what he regarded as essential principles and living truths, his views were generally free from the unreasoning prejudice which affects so many otherwise powerful minds. This was no narrowness in his theology. With clearly defined opinions of his own he was not one of those who hasten to brand as foolish, or dishonest, the views of all who have reached different conclusions.

One of the first expressions to which I heard him give emphatic utterance—and a good indication of his mental power and his fitness for a teacher of young men was his ability to give expression from

time to time to wise and noble sentiments, in language which burned itself into the memory—was to the effect that he cordially despised the mental and moral littleness which prompts a man to keep perpetually harping, in public and in private, upon the small distinctive peculiarities of a sect, or party. He saw clearly that there are truths and truths—that the great temple of many-sided Christian truth even, has its pediments and pinnacles as well as its broad foundation stones. No better evidence of this characteristic breadth of his thinking can be found than the fact that, while he was specially committed to one of the great enterprises of the denomination, his time, his means, his thoughts and sympathies were given freely to all, until he was abundantly qualified, by virtue of the extent and accuracy of his knowledge, as well as by his deep and genuine interest, to be a leader in respect to each.

Other marked features in Dr. Fyfe's mental character were his wonderful promptness in decision, and his unhesitating self-reliance in action. When once the duty or necessity of deciding even the most delicate or the most complicated question became clear to him, all hesitancy was at an end. His judgment seemed to act like an instinct, and his resolve followed like a flash of lightning. While slower mortals would still be painfully weighing counterbalancing considerations, his course of action would lie plain and straight before him, and he would be already marching firmly on in it. To say that these quick decisions and actions were invariably right ones would, of course, be to make him infallible. And yet their general correctness, as seen in the light of subsequent events, was wonderful, showing clearly that this promptness in decision was an endowment, improved no doubt by habit, by virtue of which he was able to take in at a glance the salient points of a complicated question, when others were obliged to take them singly, in detail, or risk fatal errors in decision and action. And with Dr. Fyfe to resolve was to do. When in the full vigor of his manhood, he never burdened the morrow with to-day's tasks, or suffered any important work to lag for want of energetic attention.

In addition to all this the type of Dr. Fyfe's mind was eminently *practical*. It exhibited well the golden mean between the useless visionary and the pitiable matter-of-fact orders. Strong common sense marked all his plans and movements. This characteristic is

illustrated in certain favorite maxims and proverbs which were often on his lips. He always advised his brethren that it was much better to adopt the "second best plan" upon which all can agree than to quarrel about the absolute best. Notwithstanding his remarkable promptness in decision and self-reliance in action, his conduct was largely regulated by the wise resolve to take no "leaps in the dark," to do nothing for mere doing's sake, but when all was dark, and he could see his way clear to no definite issue, to simply stand still and wait for the light that was sure to come. In following this course he often realized how much harder it is to stand still than to move rashly and blindly. In some cases at least I have known him to resist a great deal of pressure from brethren, in obedience to this maxim, rather than act before he could see that his action would be wise and right. Again, he seldom borrowed trouble. He refused to "cross the bridges" of the future until he came to them. In this he but assented to the wisdom of the Great Teacher's maxim: "Sufficient unto the day is the evil thereof."

But the crowning excellence of Dr. Fyfe's character is to be found in the lofty principles and motives which ruled his life. His moral nature was eminently pure and noble. All these strong qualities of mind and will were subordinated to the highest aim a human being can set before him—the aim to do *right* and to do *good*. The same strength and largeness which were so characteristic of his intellect were conspicuous in his moral nature. His was the high-toned Christianity which refuses to do homage in the temple of custom, or to creep along on the low level of expediency. In regard to questions of right and wrong he was, I dare say, no more infallible in his judgments than many other men. But few men were more open to argument and conviction, and, let him once be convinced that a certain course of conduct was *right*, still fewer would follow that course with the same fearless disregard of consequences. There was that in his soul which could respond to the lofty motives and principles of the Gospel he loved. An instance recurs to my mind in which he and a number of his brethren had partially committed themselves to a course of conduct, which, while it might have been pronounced fair and honest by the great majority of upright men, and might have met the requirements of

ordinary codes of morality, was, perhaps, hardly in strict accord with the eternal principles of the Sermon on the Mount. It is unnecessary to particularize further than to say that the transaction had a little of the appearance of a church taking advantage of an accident to get some relief from the pressure of a hard bargain. While the affair was in progress, and the action about to be taken seemed right in the eyes of almost every one interested, a sermon was preached in which the Spirit of Christ's broad precepts was contrasted with that of the narrow maxims of worldly honesty. Whether the sermon or some other influence brought up the matter before him for closer scrutiny, I know not. But at the close of the service he, with his usual prompt decisiveness, hastily called together the brethren concerned and told them that he, at least, could go no further in the direction proposed. Next morning his brow was clear and his face radiant as he told me that they had unanimously agreed to "give conscience the benefit of the doubt," and to take the hard, steep path pointed out by the highest Christian law.

Love of justice and fair play was one of the most striking traits in this noble character. Like other men of activity and power he was not without enemies. But I doubt if any one would say he knew Dr. Fyfe, in any instance, to suffer himself under any sense of injury, any resentment of calumny, to be hurried into unchristian, not to say unfair or underhand retaliation. I remember but one occasion, during a long and intimate acquaintance, in which a remark of mine caused him deep pain. We were discussing an absent friend of whose course in a certain case Dr. Fyfe strongly disapproved. In reply to some expression of his opinion I replied, "I think you are doing him a great injustice." "I would not knowingly do him or any other man an injustice for my right arm." Such may not have been the exact words of the reply, but they were to that effect. But it was not the words so much as the tone and manner of their utterance, that impressed themselves indelibly upon my mind. The tone was not one of anger, or resentment, but of pain, and the manner seemed to say, "Can it be possible that I have allowed myself to be betrayed into an act or expression which is unjust to my brother? I must examine this and see." The conviction produced on my mind by the trivial incident was that

there dwelt an innate love of justice such as is rarely found in human nature.

Dr. Fyfe despised meanness in every shape and form. None know that better than his students. If anything stirred up the deep fountains of his indignation and drew forth the scathing torrents of rebuke, it was that which savored of meanness, "sneakiness." May we not well believe that many an incipient act of this nature has been, and will be, cut short by the memory of those ringing denunciations of lying and pilfering, and all the petty train, which used to be hurled forth from time to time from that well remembered desk in the Institute Chapel?

But space would fail me to speak further of that large-hearted generosity which was bounded only by his means; of that unwavering loyalty of soul which made him the best and truest of friends, or of that catholicity of spirit which tempered strong convictions with the charity that "thinketh no evil," and which made him, uncompromising Baptist though he was, admired and beloved by many of other denominations. To these I have referred before.

The flow of Dr. Fyfe's religious life was strong and deep and calm. It was not interrupted by those "cataracts and breaks" which mar the harmony of so many earnest lives. But that simple, unwavering trust in the Fatherhood of God, and that calm, constant reliance upon the promised aid and guidance of the Master whose he was and whom he served, were reached in his case as in that of most strong natures, only through cloud and storm. Many of his old students will recollect the thrilling account he once or twice gave, though he evidently referred to it with reluctance and only in the hope of benefitting others, of the time in his student days when, his money spent, his health shattered, his strength consumed by the fiery but ill-advised zeal in study which well nigh cut short his days, a "horror of great darkness" fell upon him. The tempter came almost in visible form, and hissed in his ear that there was no God, no Heaven, no hereafter; that life was a hideous dream, and religion and lofty aspirations delusion and folly. Seeking a secluded spot he there for many long and weary hours without food or shelter, "fought the spectres of the mind," until aided, may we not well believe, by a Divine Elder Brother, he came off "more than conqueror," and went once more on his way

rejoicing. Such conflicts and such conquests come not in vain. "When thou art converted strengthen thy brethren." Did not the Divine voice speak thus to him? Who can tell how many, strengthened by him in the course of that helpful life, were blessed through the invisible agency of that fierce conflict?

This paper is already probably too long, and must be closed. Let us thank God that the influence of the character we have sketched so imperfectly is not ended. It will never end. The waves ever widening in their sweep cannot be lost even in the ocean of the great future. He, though dead, yet speaketh, and will continue to speak so long as the impressions he was enabled to make on many minds and hearts go on reproducing themselves throughout untold generations. Meanwhile, if asked to name three features in the character of the honored dead, which seem to me most worthy of imitation by the students who loved him, I would answer, his simple trust in God, his strong love of TRUTH and his fearless determination to do RIGHT. And these three are one.—*The Tyro*, Oct, 1878.

MEMORIES OF DR. FYFE AND HIS WORK.

BY MRS. P. S. V. YULE.

Two pictures of Dr. Fyfe are before me to-day as I seat myself, not unwillingly, to comply with the request of the compiler of these memoirs—the gathering up of a few personal reminiscences of that great and good man—reminiscences that run through a period of six of the most toilsome, eventful, and anxious years of my own life and his, as well as of several others who, during those first years of its history, held the post of teachers in the Canadian Literary Institute.

In the first he stands in his own characteristic attitude—easy, erect, hands crossed in front, the right hand loosely clasping the wrist of the left—a picture of vigorous, athletic manhood, yet on the sunny side of forty-five, and full of that wealth of yet unimpaired vigor which ought to suffice to carry a man up to three score years and ten with little abatement of physical force and energy. His beard is slightly grey, but his rich, wavy, brown hair is as

fresh and bright as that of boyhood. The dark, resolute eyes, the grandly poised head, slightly inclining forward, the erect figure and firmly planted feet, reveal a man born to command,—one in whom fixedness of purpose and an indomitable will unite to form, so far as they are concerned, a leader in any department of life wherein they may find scope for exercise ; while a mouth, as flexible and sensitive as that of a refined woman—a mouth around which those who knew him well will remember there ever played, except in his sterner moods, a smile as innocently playful as the smile of a happy boy—reveals a tender, sympathetic, and compassionate nature rarely found in either man or woman.

The second picture, taken some fifteen years later, would scarcely be recognized by one who had seen only the first, so sadly, even painfully, does it contrast with that. He is sitting here, and the attitude is that of one weary and worn with physical and mental toil, anxiety, care, and failing health. The beard is almost snowy white ; the hair, thin and grey, still curls gracefully around the broad, handsome forehead and over the massive head, but its glossy freshness is gone forever. The cheeks are hollow and seamed, the lips thin and closely drawn, and a pensive drooping of the corners of the mouth tells its own sad story of broken health and perished vigor. The naturally heavy lids droop more heavily than ever before over the calm, resolute eyes, into which has somehow come a far-away, spiritualized expression, as of one who sees by faith more clearly and more near the dawning glories of his day of rest, and hears at times voices and accents from the unseen shores he is nearing, that come only to himself.

The first time I ever saw Dr. Fyfe was on a Sabbath in the summer of 1860. He was preaching for the Ingersoll Baptist church, then worshipping in the Town Hall, and his text was Romans vii., 24. I remember the sermon as slightly disappointing at the time, clashing a little, as it did, in its doctrine and teaching, with my then settled opinions in regard to the meaning of the text. I next met him a few days later at the Institute when I called, on my way through the town, to visit the then unfinished building. Dr. Fyfe happened to be there, and received us with great kindness and courtesy ; leaving upon my mind an opinion which I never had occasion to change, that he was a true Christian gentleman,—

one whose courtesy and affability sprang rather from the innate nobility of the man and Christian, than from the conventional maxims and rules of the polite world.

The next time I met him was at the railway station at Woodstock, on the 12th of September following—memorable as the day when the Institute commenced its first regular session, and to me, especially, as the day when I began my toilsome and anxious, but in many ways pleasant six years' service there. One pleasing characteristic of Dr. Fyfe—his fondness for pets—revealed itself at that meeting, which I mention here as showing the amiability—the almost womanly tenderness—of his nature. I had with me a Canary bird, a great favorite on account of its unusual intelligence and the sweetness of its song. Dr. Fyfe took the cage from my hand as I descended the steps, and gave a kindly welcome to Woodstock not only to me, but to my little feathered companion. From that day the "little Brown B.ird" had always a share in his kindly attentions. Many a bunch of winter greenery he brought from the sunny side of his house to the "caged bird;" and he once wrote an exquisite little poem in which the bird is represented as returning thanks for his winter treat, a copy of which, sent me by Mrs. Fyfe, I have unfortunately lost. Dr. Fyfe's fondness for pets was one of his peculiar and note-worthy traits. Many a poor child might well covet the happy home-life he gave his dog, and the generous consideration and care he bestowed upon his horse.

The first term of the Institute was one of peculiar anxiety and care to Dr. Fyfe. Every feature of the work was new, untried, and perplexing. Students, gathered from all parts of the country, came with their own distinctive ideas, prejudices, and peculiarities,—very few of them had any training beyond that of the common school; and those who had anything to do with the educational work of the period will remember that the facilities for learning were, throughout our country, vastly different then from those of the present day. But through it all Dr. Fyfe moved forward, calm, careful, resolute; sometimes, indeed, making mistakes, but quick to discern, and prompt to correct them where correction was possible; where it was not, patiently biding his time, and when his time came, making sure work for the future. Thus, with a patient deliberateness and self-poise rarely equalled and more rarely excelled,

he held in restraint, or put effectively to rest, every disturbing element ; and thus brought the first, and in some respects the most difficult, term of the school to a successful and satisfactory issue

Then, in the interval of the first Christmas holidays, and on the morning of the day appointed for re-opening the school, the fire, in little more than one brief hour, swept away the results of years of patient, prayerful effort ; consumed the little earthly all of at least two of the teachers, and sent teachers and students, some of them well-nigh beggared, out in the inclemency of winter to find temporary asylums among the charitable and sympathetic of the town and its vicinity. The grandeur of Dr. Fyfe's character never showed itself more conspicuously than on this occasion. His own house was thrown open to all it would accommodate ; and without yielding even for an hour to despondency and gloom, he at once began to plan for re-opening the school ; and in less than a week a building was secured, the students were re-assembled, classes re-organized, and the routine of work begun. Then commenced the planning for another building ; the stirring up of the churches to liberality ; the soliciting of means wherewith to carry on the work ; and the pushing forward of that work rapidly on to completion. In all this many earnest and willing ones cheerfully and loyally co-operated ; but, withal, there had to be *one* on whom necessarily rested the great burden of thinking, planning, and directing. It is needless to say that that one was Dr. Fyfe ; and most faithfully did he do his part, and most unflinchingly bear his burden. Happily the securing of funds for re-building was not so formidable a matter as at first was looked for.

Numbers of persons who had given very sparingly for the first building, suddenly woke up to the consciousness that the fire had done more than merely destroy the edifice they had erected with many a sigh of hopelessness, and many a protest of fear. • It had burned away the locks from their money boxes, the strings from their purses, and the prejudices from their minds, while it had melted the icy indifference from their hearts, and warmed them to the claims of ministerial education as possibly nothing short of a great denominational calamity could have done. It was a grand sight to see scores who had really, as they supposed, given "all they were able to give" suddenly open their eyes to the fact that

they could quite easily give twice or thrice as much as before ; and others, who had pinched hard to give five, ten, or twenty-five dollars, discover it an easy matter to run up their little sums to scores and hundreds.

Dr. Fyfe's bright, eager, happy face when news of such donations came in, and the almost boyish enthusiasm with which the good news was reported to his associate teachers, is something never to be forgotten by the few who now live to keep it in memory. Those who stood by Dr. Fyfe's side during that eventful period in the history of our school will bear witness to the patience, the courage, and the indomitable resolution with which he toiled on, and the cheerfulness with which he bore burdens, and grappled with difficulties that would have overwhelmed weaker and less resolute natures. Many of the trials of that period are things that need not now be recalled. They were things that could *only* be borne ; and in bearing them, as he did, in humble and steadfast dependence upon God, his character matured and strengthened as possibly it could not under any less severe discipline. God knows best by what paths to lead his children, and it is certain He makes no mistakes.

After the establishment of the school in the new building things moved on much more pleasantly and successfully, so far as the school itself was concerned, than ever before. Literary and missionary societies, bible classes, and regular religious meetings had been established ; rules and regulations bearing upon all departments of the school had been shaped and modified by experience and the various exigencies that had arisen ; and the complicated machinery of work had become more easy to manage, and more satisfactory in its results. But the heavy strain upon Dr. Fyfe remained. The increasing expenses of the school must be met ; the Theological Department—expanding and enlarging year by year—must be sustained ; teachers, who were toiling hard upon salaries wholly disproportionate to their work and their needs, must be paid that little regularly ; and, as there was no endowment, somebody must travel and solicit voluntary offerings from individuals and churches. Who could do this so effectually, or with half so many possibilities of success as Dr. Fyfe ?

And so this man, whose talents, influence, and consecration were

needed daily in the school, must leave the work, travel hundreds of miles, preaching publicly and entreating privately, summer and winter, year by year, for the money that ought to have flowed steadily in, the willing offering of God's people for the carrying on of His work—their own work, indeed, if His children.

And Dr. Fyfe did it. Though the head ached, though the limbs wearied, though the heart revolted and the courage wavered, he did it; and if he sometimes murmured a little at the needless toil, is it strange?—was it unnatural? And yet I can truly say that I do not recollect a single instance of murmuring on the part of Dr. Fyfe; and as I view his life to-day, from the distance of almost twenty years, there is nothing that surprises me more than the sublime patience with which he carried on this weary, and often discouraging, part of his work.

Oh how well I remember, returning from some of those wearisome journeyings, the tired, sad face he often brought back. Often have I seen him walking back and forth in the lecture room or the hall, buried in thought, talking to himself, as he was becoming more and more in the habit of doing, and occasionally emphasizing those whispered utterances with quick, expressive, but altogether unconscious gesticulation.

Finally, as the school grew, and the demand for more room became urgent, there came the building of the Ladies' College, the erecting of a Theological Hall, the necessity of incurring expense in other departments of the work, and for all these money must be had. How it was obtained is now a matter of history. All honor to those who toiled, and those who gave, in these much needed enterprises. It is true that through it all Dr. Fyfe was far from being the only burden-bearer; yet, withal, much of the stress and strain rested upon him, and he did not flinch. Still he travelled, and preached, and plead for funds, although the ravages of disease were becoming more and more apparent, although he was growing prematurely old, and his form beginning to bend beneath the weight of increasing infirmities; often, too, with very little encouragement or success. I shall not easily forget one of his visits at our house in Toronto, some seven or eight years before his death, the weary way he sank into the arm-chair, and the almost plaintive tone in which he related some recent disappointment he had met

with in regard to the securing of money for his work, where he had confidently looked for and expected success.

But it is not pleasant to follow this subject farther. The bones of God's martyrs whiten all the thoroughfares of Christian progress. From soil watered by the tears and blood of His witnesses, have sprung the richest bloom and fruitfulness of Christ's garden of delights. The workers falter and die; but the cause for which they spent their strength, and in prosecuting which they possibly perished, lives on; and in both the workers and their work the Master is now being, and shall eternally be glorified.

Dr. Fyfe was not a perfect man. He had, like all others, imperfections and faults. So much greatness needs some foil, or we should place the man too high, and thus detract from the honor of Him through whose grace alone all Christian excellence reaches its highest possibilities. Dr. Fyfe had warm friends, he had also bitter enemies. A man of his positiveness, his strength of will, his courage in asserting and maintaining his opinions, his unyielding persistence in pushing his plans when judgment and conscience united in pronouncing them right, as well as practicable and desirable, and his uncompromising hatred of shams, and fraud, and double-dealing, could not fail to irritate and prejudice many with whose opinions and ways his own conflicted. But once let Dr. Fyfe see himself in fault, or realize that he had wounded a brother, and no one could be more ready than he to confess that fault and make reparation.

I well remember a maxim of his which I think few persons adhere to more strictly, or carry out more fully than he did. It was to this effect:—"Do nothing, attempt nothing, against which conscience utters the slightest protest. If you have any doubt in respect to the right of any course, let the doubt decide the matter in favor of conscience;" and this seems to me, in the main, to furnish the key to the most of Dr. Fyfe's acts, whether public or private. It is not asserted that he invariably came up to this high standard; but that such *was* his standard, honestly and prayerfully aimed at, I am, after years of personal acquaintance and the best opportunities for judging, fully persuaded; and his humility in confessing a fault when once committed was worthy of all imitation.

It has been both painful and pleasant to review, as I have, the period during which I was associated in work with Dr. Fyfe—painful because many half-forgotten things which sadden us all spring up again in memory as I retrace in thought those old paths now growing dim in the mists of vanished years—paths from which many weary feet have passed away never to return—and pleasant because it brings back, like some strain of old remembered music, much that endears those years to memory. To have known, and honored, and been associated in work for Christ with such a man as Dr. Fyfe, is no common privilege. His memory will long remain with all who knew and loved him as a gleam of pleasant sunshine amid the many shadows of this changeful life; his influence lives and will live through all the future of our denominational history; while the value and importance of his work Eternity alone will reveal.

TRIBUTE TO THE LATE REV. DR. FYFE.

BY REV. S. F. SMITH, D.D.

My acquaintance with the late Rev. Dr. Fyfe was of long standing but not very intimate. The relationship of Mrs. Fyfe to my family—she was an own and favorite cousin to my wife—laid the foundation for a more than passing interest, on my part, in Dr. Fyfe and his life-work. But the spheres of our several duties being far separated, our meetings were only occasional. Only brief visits—his to my home and mine to his—brought us together. In addition, the published reports of his labors which I have seen, intercourse with our mutual friends, the often expressed convictions of his brethren in Canada which have come to my ears, the noble work in behalf of education which he did for the Canadian Baptists, that indefinable something which makes transparent characters almost at once readable by those who are brought into contact with them, and the many items of private life, and labor and unwritten history, which have been communicated to me and mine by his accomplished wife, all inspire the feeling that I may speak with a degree of confidence a few words as a tribute to his memory.

His public life was chiefly passed in Canada, and he sincerely loved her interests. A Canadian Baptist, he was devotedly attached to the prosperity and elevation of the Baptist churches of that Province. A well-educated and refined minister, he was anxious to promote, in all feasible ways, the education and refinement, the depth and breadth of the ministry of Canada. Catholic in spirit, he cared especially for the Church and the Ministry which were his choice from intelligent conviction; and his whole life was consecrated to the one great aim of their enlargement and prosperity. By utmost diligence, by wearying toils as a teacher and manager, in all the departments of his seminary, in term-time—and by extended journeys, often full of hardships and discouragement, in vacations—and by personal appeals, often repeated, to the benevolent for the funds necessary to carry on his work—he built up for the Baptists of Canada an institution which will be a blessing for all time. His influence, through his ministerial and missionary pupils, to say nothing of others, will be felt in all the Provinces of Britain and on the opposite side of the globe, down to the judgment. Out of the seed-time of his toils has come a rich harvest of intelligent ministers, teachers, professional and business men, and faithful and competent women. Under the crush and pressure of his work at Woodstock was the germinating shoot which has borne fruit in the academy of higher learning established there, and, undoubtedly, also, in the more advanced training school for ministers and missionaries, now happily planted, under so favorable auspices, in McMaster Hall. Apart from his wise, efficient and self-denying labors, which no money could compensate, whence would have arisen—and where, and how, and when—these admirable institutions? And by whom would the spirit of liberality and desire for enlargement have been aroused and fostered, which has asserted itself in buildings, endowments, an enlightened body of church members, teachers, ministers, missionaries, Christian converts and converted heathen in the distant dark places of the earth? He put his whole soul into his work, often amid discouragement, oppressed by the consciousness of a lack of sympathy and appreciation, but confident that he was doing the Master's bidding, and laying foundations for a structure which should be a benediction to men and bring glory to God.

A few words may be added as to Dr. Fyfe's personal characteristics. He was beautiful in person, and fascinating in manners and conversation. Under the pressure of his many cares and labors, he was ever cheerful, loving, discreet and hopeful. He had a knowledge of men, and of the best modes of approaching them. He was patient under rebuffs, and knew how to wait till he might hope for a more favorable occasion. Dignified in appearance, but not standing for the dignity of his own department of instruction, he was ready to give his service in any department where it was needed. And when he had done all, he knew how to wait till God should send the fitting result. He won the confidence and affection of his pupils, as well as of others with whom he had intercourse. His instructions were after the pattern of New Testament teaching, and his theological pupils were fed and nurtured by sound doctrine. Calm, self-poised, careful, judicious, earnest, firm in purpose, clearly foreseeing the ends towards which his efforts were directed with unwavering decision, he pursued his course, reposing on God; and thus he was diligent in his work, till he was not, for God had translated him.

A few words may be permitted respecting Mrs. Fyfe, who shared his labors in Woodstock, and sympathized with him in all his trials and his work. She was the daughter of Thomas Kendall, of Brookline, Massachusetts, known for many years as a deacon of the Charles street Baptist church in Boston, in the days of its highest prosperity. Brought up in a most hospitable home, and surrounded by every refinement, she had enjoyed large acquaintance with ministers and students in divinity, and was thoroughly grounded in the principles of Christian truth and duty. She knew what she believed, and she knew in whom she had believed. For many years an invalid, and living, as it seemed, on the borders of eternity, she there learned lessons which not only built up her own character, but also made her a fitting helper to her husband, and prepared her to sympathize with him in all his difficulties and trials. Meditative, discriminating, on account of her physical infirmities abstracted from the world of activities, she was nevertheless interested in everything which regarded the interests of her friends and her adopted associates, and the welfare of the Redeemer's kingdom. Bearing about a feeble body, full of pains and infirmities, she still loved and cared for the Institution at Woodstock as if it were her

own personal affair. She rejoiced in its prosperity, and suffered in its adversity, fulfilling in regard to it the apostolic command, "Bear ye one another's burdens, and so fulfil the law of Christ." After the decease of Dr. Fyfe, she still made his people, his work, and his interests her own, spending her life till its close in the place made sacred to her,—as if it had not been a land of strangers,—by the memories and the labors of her husband. Loving, faithful, and appreciative, she was a devoted wife, as he was a trusting and devoted husband. And hand in hand they pursued their toilsome pilgrimage, honored and useful, till its close. And though they were without children to perpetuate their names, thousands will rise up to call them blessed.

Newton Centre, Mass.

MEMORIAL STANZAS.

IN AFFECTIONATE REMEMBRANCE OF THE LATE REV. R. A. FYFE, D.D.

By Mrs. P. S. V. Yule.

"But He said :—'*Weep not ; she is not dead, but sleepeth !*'"

"He saith unto them, '*Our friend Lazarus sleepeth ; but I go that I may awake him out of his sleep.*'"

Not dead, but sleeping—

Sleeping till the morning,

Up the fair East with kindling glories bright,

Rising, shall scatter Earth's long night of weeping

With the soft flush of Heaven's rejoicing light.

Not dead, but sleeping—

All the day's work ended,—

Ended the tumult and the battle-strife,—

Ended the pain, the care, the vigil-keeping,

The toil and weariness of mortal life.

Not dead, but sleeping—

Sweet the sleep and holy !—

Never a sigh to stir the tranquil breast,

Never a tear the folded eyelids steeping,

Never a pang to mar the perfect rest !

Not dead, but sleeping?—
Of the *clay*, 'twas spoken !

Sleep hath no power to bind the unfettered soul !
Earth cannot hold it in her narrow keeping,
Or its glad flight with mortal bonds control !

Nor dead, nor sleeping,—
With exultant soaring,
Upward it rose on swift rejoicing wings ;
Sun, moon and stars triumphantly o'er-sweeping,
To the dear presence of the King of Kings !

True ; yet he's sleeping—
So hath said the Saviour,
Naming the body's rest, not death, but sleep ;—
Jesus, too, slept, the while His loved were weeping,
Yet woke, that Love thenceforth might cease to weep !

Sweetly, then, sleeping—
Thus, until the morning,
Gently to earth entrust the precious clay !
Calm shall it rest in God's most holy keeping,
And wake with singing *at the dawn of day* !

SALFORD, Sept. 20th, 1878.







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